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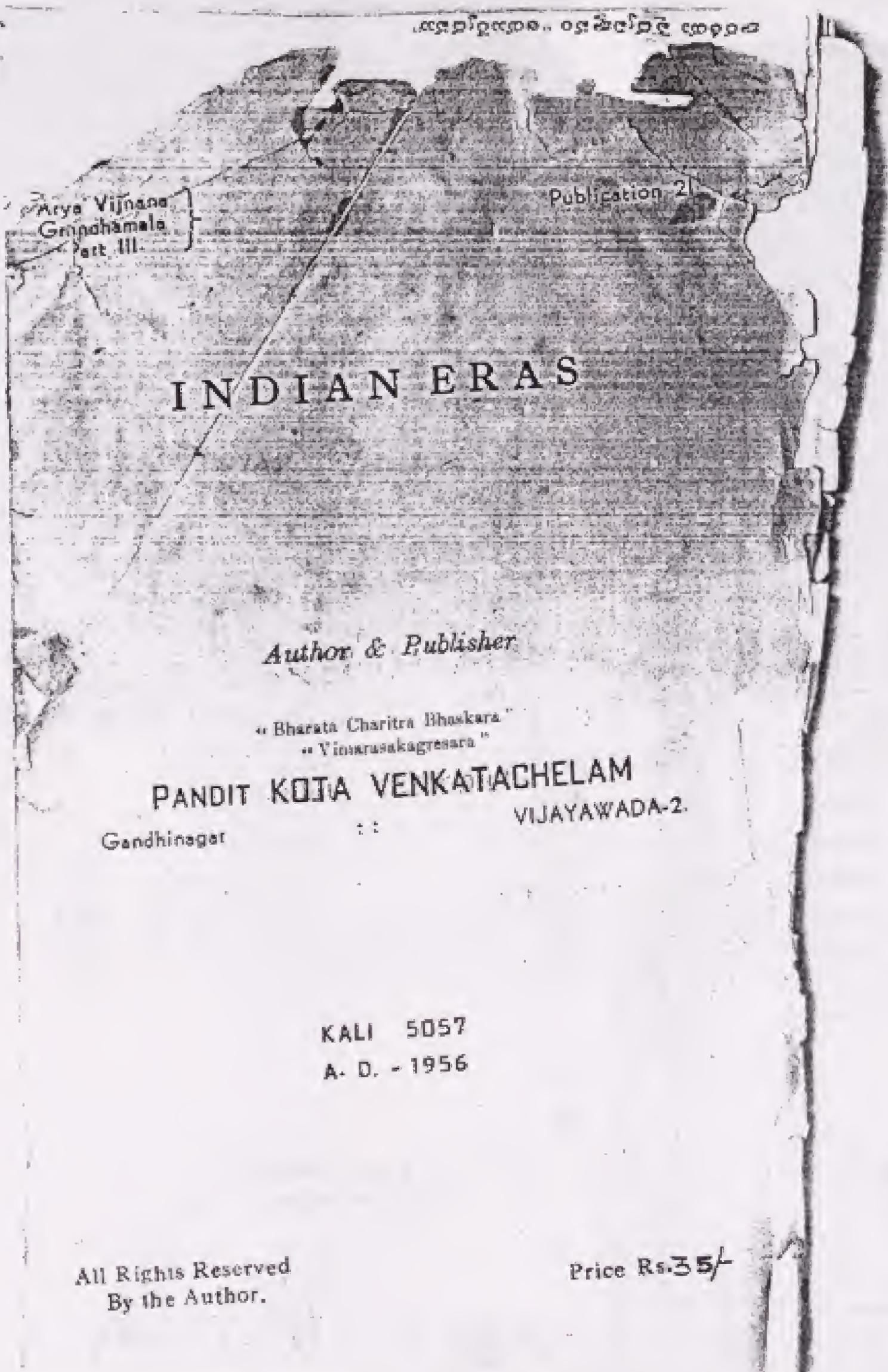
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## INDIAN ERAS

By  
Sri Kota Venkateshulu, Gouvernpeta, Bezawada.

We are all aware that "Kali Saka" is our current Bhārata Era, which is in existence for over five thousand years, in the daily concerns of the life of the Indians, such as in the *Samkalpa* for all the sacred Vedic rites, and in their daily prayers, and it is also accepted as an authority by all the astronomers, in the calculation of annual Calenders. This Kali Saka began from the initiation of *Kaliyuga* (3102 B. C., Feb., 20th at hours 2—27m—30s and is continued to the present time, without break. There were some *Sakas* (Eras) prior to Kali Saka. Since they were in existence time out of mind, and beyond the ken of mortal comprehension, we remember them only in name. But the modern historians neglected the Kali Saka, which is mentioned in our calenders, inscriptions and books and even in our daily routine domestic ceremonies, and which began with "Kali Yuga," the twenty-eighth of the Maha-yugas. To write a correct Indian History, it is essential to consider the anterior Kali Sakas, the beginning of Kali Saka, and the posterior Kali Sakas. So, we give them here.

The Bharatiya calculation of time is praise-worthy, and has no parallel in the annals of any other nation. All the Bharatiya Sakas were based on the movements of the Planets and they commenced with their Synchronisation. All these were classifications of the period of "Brahma". So, all these form the links in the chain of Time and represent the various periodical divisions. The method of calculation adopted by the Sages of India in the measurement of endless Time was till now unknown anywhere in the world.

### *Calculation of Time.*

Six Prāṇas of Period.	...	One Vighaṇya. (24 Seconds)
Sixty Vighaṇyas.	...	One Ghādiya. (24 minutes)
Sixty Ghādiyas.	...	One Day Human (24 Hours)
Fifteen Days.	...	One Fortnight. (Paksham)
Two Fortnights.	...	One Month. (Māsam)

Man's one month or thirty days (night and day) is one day for the dead (Pitrus or Manes). Our Lunar-fortnight is day-time to

the departed Souls. The dark fortnight is night-time to the Dead. Twelve of our months will be a day and night to Devas; that is, our Uttarāyana or the first six months will be their Day and our Dakshināyana or the Second six months (latter half of the year) will be their Night. Thirty human years will be a month to Devas and three hundred and sixty human years will be one year to Devas.

4800 Deva years or 17,28,000 human years is Krutayuga.  
(with junction and junction parts, or with

*Sandhi and Sandhyāmsa.)*

3600 Deva years or 12,96,000 human years is Trētāyuga.  
(with Sandhi and Sandhyāmsa.)

2400 Deva years or 8,64,000 human years is Dvāparayuga.  
(with Sandhi and Sandhyāmsa.)

1200 Deva years or 4,32,000 human years is Kaliyuga.  
(with Sandhi and Sandhyāmsa.)

The aggregate of the four Yugas with junctures and juncture parts is twelve thousand Deva years or 43,20,000 human years. This is termed one Divya yuga or Mahāyuga. Such one thousand Divya yugas or 432 Crores of human years will be a day-time to "Brahma". This is named "Udaya Kalpa". Similarly, 432 Crores of human years will be a night-time to "Brahma". This is called "Kshaya Kalpa." Both the Udaya Kalpa and Kshaya Kalpa combined will be two thousand Mahāyugas (Divya Yugas) or 864 Crores of human years and are styled Brahma's day and night or Maha Kalpa. Such thirty days and nights or Mahākalpas will be one month to "Brahma". Such twelve months will be one year to Brahma. Such one hundred years will be 'Brahma manu'. Many such periods of Brahma elapsed. Fifty years expired in the present calculated Brahma period. In the 51st Brahma Māna year of the first day, during day-time, thirteen Ghadiyus and forty-two Vigadrīvas were spent up to the present time. In other words, 195,58,85,05 human years elapsed. (up to 1950 A. D.). The day time of one Brahma or 432 Crores of human years is classified into fourteen Māna periods. The duration of one Māna will be Seventy-one Mahāyugas or (71X43,20,000) 30,67,20,000

In the present calculated Brahma Period, Six Māna durations have been spent. In the present seventh Māna time, twelve crores, five lakhs, thirty-three thousand, fifty one years (12,05,33,051 years) have elapsed. That is, twenty-Seven Māha, Yugas have expired; in the twenty-eighth Mahāyuga, Krita, Treta, Dvāpara Yugas have gone and in the twenty-eighth Kaliyuga, five thousand fifty one years (5051) were spent.

In the seventh Māna's time 18,61,86,949 years have still to elapse. (The calculation is shown till 5051 Kali or 1950 A.D.) In this manner, *Bharatiya Sakas form sub-divisions in the Brahma Māna in the chain of the Eternity of time.* From this chain, we take the prominent Sakas and compute time. To measure the extent of endless time is beyond human-intellect. So, having accepted Time, as infinite, by the reach of our intellect, we begin with an important Era and commence Calculation of time. We mention below the main Sakas. (Eras)

### SAKAS (ERAS)

1. Present Brahma Saka.	195,58,85,051 years expired.
2. In Brahma Māna in 18,001 Kalpa, Time expired.	195,58,85,051 years.
3. Vaivasvata Māna Saka (Seventh Māna) Time expired.	12,05,33,051 years.
4. In Vaivasvata Māna 28th Mahayuga Time expired.	38,93,051 years. (These are the Sakas beyond our Computation.)

*The following are Sakas within our calculation.*

	Beginning of Kali.	Beginning of Christian Era.
1. Before Kali 36 years the date of Bharata War. Yudhistira Saka Began.	Before Kali 36.	3135 B. C.
2. Kali Era began with Krishna's Demise.	36 years after the Mahābhārata War or 5051 years back.	3102 B. C.
3. Jayabhyudaya Yudhistira Saka.	* 1 Kali.	3101 B. C.

4.	Yudhistira Kāla Saka or Loka-Kāla or Laukika Abda or Saptarshi Saka.	26	Kali	3076 B.C.
5.	Mālava Gāya Saka.	2377	"	725 B.C.
6.	Cyrus Saka, or Sakanrupa kāla.	2552	"	550 B.C.
7.	Sri Harsha Saka.	2645	"	457 B.C.
8.	Gupta Saka.	2775	"	327 B.C.
9.	Vikrama Saka.	3044	"	57 B.C.
10.	Salivahana Saka.	3179	"	78 A.D.
11.	Christian Era	3102	"	Beginning A.D.

The above eleven Eras were mentioned and used in ancient and modern histories and inscriptions. So, we shall try to find out the authentic details of those Sakas.

#### 1. *Yudhistira Saka. Before Kali 36 years or 3138 B.C.*

The Great Bharata Battle took place 36 years before Kali and came to a close in 18 days. The Victor in the War, Dharmra Raja, during the same year was crowned Emperor of Bharat, at Hastināpura. In the same year, Parikshit was born to (late) Abhimanyu, the son of Arjuna, brother of Dharmra Raja. As Abhimanyu died in the Bharata fight, Parikshit became heir-apparent to the Hastinapura Empire. The five brothers, Dharmra Raja and others, crowned Parikshit as Emperor of Bharat, and all set out on Pilgrimage. This Yudhistira Saka began with Dharmra Raja's commencement of reign, 36 years before Kali or 3138 B.C. and came into use from that time. Dharmra Raja ruled for 36 years (*Bharata, Mousala Parva 1-1*) and then, occurred the demise of Lord Sri Krishna. On the same day happened the combination of Planets which portended the beginning of Kali yuga which is current even to our own times. So, Yudhistira Saka is calculated from 36 years before Kali. (Our present day Calender writers amalgamated Yudhistira Saka with Kali Saka and calculated from 3102 B.C.)

#### Age of Mahābhārata War through Indian Sources.

The Puranas and Hindu astronomical works state that Kali Era began 36 years after the Mahābhārata war. Kali Era 3102 B.C. plus 36 = 3138 B.C. is the date of the Mahābhārata war.

I. Vide *Mahābhārata*, Sri Parva, XXV Ch. 39-45.

Mousala Parva, I. 1, 18, II. 19-21, III. 25-41, IV. 12-24

II. 23, VII. 10-12, and VIII. 26-21.

III. *Mahāprastāpika Parva* I, 45.

II. *Vishnu Purānam*.

4th Amsa XX, 38-40, XXIV, 105-115.

5th Amsa XXXVII, 18-20, XXXVIII, 8-9.

III. *Devi Bhāgavatam*.

11th Skandha, 6th Ch. 23-26, 12th Skandha 2nd Ch.

IV. *Brahma Purānam* :- Ch. CC. XII. 9-10.

V. *Garuda puranam* :- Ch. I.

VI. *Hariyam* :- III 47-48.

VII. *Mohā Bhāgavatam* :- Ch. 10th Skandha Ch. III, 1-8.

11th Skandha Ch. VI. 23-26, 12th Skandha Ch. II, 28-34.

VIII. *Surya Siddhantam* :- Ch. I.

IX. *Kha-Monikya Jyotisha Grandham*.

X. Miss C. Mabel Duff's *Chronology of India* P. 4.

XI. *Rajatarangini*, Intro. Ch. I. etc. By M. Stien; Durga-

prasad, M. Troyer and also By Buhler,

Ind Ant. Vol. VI, 1877 P. 264 ff.

XII. *Age of Sankara*, Part I. B. By T. S. Narayana Sastry,

Appendix I, P.P. 7, 8, Edition 1917, and part I. C. Appendix.

The Puranas enumerate all the kings of the Royal Dyna-

sties of Bharata such as 1. Hastinapura 2. Ayodhya 3. Magadha

4. Kashmir 5. Nepal etc., from the time of the Mahābhārata

War 3138 B.C. So, it is proved that the time of the Mahā-

bhārata war or the beginning of Yudhistira Era is 3138 B.C.

The Beginning of Kali Era is 3102 B.C.

*Age of Mahābhārata War through Persian Sources.*

"The date of the over-throw of Astyages and the taking

of Ecbatana is, according to Babylonian Tablet, the sixth year

and as it is in the highest degree possible that the years in this

memorial are those of Babylonian king Nabonaid (Nabonidus)

we must place those events in the year 550 B.C." (Encyclo

paedia Britannica, 9th Edition, Vol. XVIII Page 565.)

Now, this date 550 B.C. - which marks the *beginning*

of the Persian Empire and the *end* of the Median monarchy,

must, certainly, have been a most memorable event in the-

annals of the ancient history of the world; and we are distinctly

told by Herodotus that Cyrus the Great who came to the throne of the Perso-Median Empire on the overthrow of the Median Kings, Astyages and his son Cyaxares, numbered his years from this particular point of time, and all the nations of the world acknowledged this never-to-be-forgotten date as the commencement of a special Era. It is but natural that the Hindus of that time, and the Indian kings, who assisted Cyrus the Great in the very first campaign which he had undertaken against the Babylonians, even during the life-time of his maternal uncle Cyaxares, with "men and money"; and who were also, to a great extent instrumental in enabling him to found this great Persian Empire (Saka Samvijayam) should have gladly acknowledged this Era as one of the chief Eras of their day. And, as a matter of fact, the *Saka-Kala* or the *Saka-Nrupati-Kala*, which is frequently referred to by Kalhaṇa in his *Rājatarangini*, the chronology of the kings of Kashmir—and by astronomers like Garga and Varāhamihira in their famous astronomical treatises, refers, in our opinion, distinctly to this date—550 B.C., and the historians and astronomers of the *medieval* India, made free use of this Era, the *Saka Kala*, in their calculations of historical and astronomical dates.

Let the readers bear in mind the conclusions drawn, from a careful study of the *Mahā-Bhārata* by Muir in his "Sanskrit Texts" and they will have no doubt whatever that the ancient Hindu Kings played a great part, from time immemorial, in moulding the civilisation, and in shaping the government, of the whole of the ancient civilised world, including the whole of Western Asia, and the countries bordering on the Mediterranean as far as the Atlantic Ocean. It may be conclusively proved, on the authority of the *Mahābhārata* and the chief *Purāṇas* and *Smritis*, that the overflowing population of the Aryan *Kshatriyas* in India navigated, ever since the time of *Sagara* and *Yayati*, more than 30,000 years ago, the open seas of the regions of Arctic Ocean in the North, the Atlantic Ocean in the West, the Indian Ocean in the South and the Pacific Ocean in the East; and that most of the nations of Europe, Asia and Africa, like the Greeks and Romans, the Chinese and the Assyrians, the

Chaldeans and Babylonians, the Egyptians and Phoenicians, were originally Aryan settlers from India, and that they held constant communications with their Mother country and the descendants of their original ancestors in India; and that just a short time before the Great War of the *Mahā-Bhārata* which took place in 3139 B.C., the Pandava Brothers had acquired universal dominion over these various races and taught them the sacrificial mysteries. (See *Mahabharata*, Book XIV)

With such proofs of international communication and commerce between these various nations of the world, and more than proved relationship between the Indian Aryans on the one hand, and Egyptians, Phoenicians, Chaldeans, Babylonians, Persians, Greeks and other literate peoples on the other, who acknowledged the supremacy of the Indian Sovereigns ever since the time of the *Mahabharata* war, and who always courted the assistance and mediation of these Indian Kings to settle their international affairs in their various quarrels and disputes concerning the claims of their supremacy among themselves, and who invariably honoured these Indian Kings with all decorum and courtesy due to a paramount and suzerain power, it is no wonder, that Cyrus who is universally acknowledged to be an ideal king and a great hero, who practically followed the Vedic religion and the traditional customs and institutions of the Hindus in all his social and political affairs, should have also sought and obtained the assistance and advice of the Indian Kings.

As a matter of fact, in the very first war between the Babylonians under their king Neriglissor on the one hand, and the Persians and Medes under the young prince Cyrus, and Cyaxares, son of Astyages, on the other, in the year 550 B.C., India seeking his help and mediation in the matter. For Xenophon distinctly says in his *Cyropaedia* (I. i. p. 22) "Cyaxares was no sooner on the throne, than he was engaged in a terrible war. He was informed that the King of the Babylonians (Neriglissor) was preparing a powerful army against him, and that he had already engaged several powerful princes on his side, and amongst others, Croesus, king of Lydia; and that he had likewise sent ambassadors to the king of India, to give him his

impressions of the Medes and Persians, by representing to him how dangerous a closer alliance and union between the two nations already so powerful might be, since they could in the end subdue all the nations around them, if a vigorous opposition was not made to the progress of their power."

"In response to this embassy, the 'King of India', by which term the 'King of Sindbudea' or the whole tract of the country situated to the east of Indus was only meant to be understood in all probability, sends his ambassadors to the Median king; and after ascertaining that the Babylonians were the aggressors, and that the cause of Cyaxares and Cyrus was just and righteous, declares himself as an ally of the Medes and Persians, against the Babylonians." Writing upon this subject M. Rollin says:— (III. Page 129)

"One day as Cyrus was reviewing his army, a messenger came to him from Cyaxares, to acquaint him, that some ambassadors having arrived from the king of the Indies, he desired his presence immediately. 'For that purpose', says he "I have brought you a rich garment; for the king desires you would appear magnificently dressed before Indians, *to do the nation honour.*" Cyrus lost not a moment's time, but instantly set out with his troops to wait upon the king; though without changing his dress, which was very plain, after the Persian fashion and not (as the Greek text has it) polluted or spoiled with any foreign ornament. Cyaxares seemed at first a little displeased at it; "If I had dressed myself in purple" says Cyrus "and loaded myself with bracelets and chains of gold and with all that had been longer in coming, should I have done you more honour than I do now by my expedition, and the sweat of my face and by letting all the world see with what pomptitude and despatch your orders are obeyed?"

"Cyaxares, satisfied with this answer, ordered the Indian ambassadors to be introduced. The purport of their speech was that they were sent by the king, their master to learn the cause of the war between the Medes and the Babylonians, and that they had orders, as soon as they had heard what the Medes should say to proceed to the court of Babylon, to know what

motive, they had to allege on their part: to the end that the king, their master, after having examined the reasons on both sides, might take part with those who had right and justice on their side. This is making a noble and glorious use of great power: to be influenced only by justice, to seek no advantage from the division of neighbours, but declare openly against the unjust aggressor, in favour of the injured party. Cyaxares and Cyrus answered, that they had given the Babylonians no subject of complaint, and that they willingly accepted the mediation of the king of India. It appears in the sequel that he declared for the Medes."

In this great war between the Medes and the Babylonians, in which the Indian soldiers have taken part on the side of the Median king, the Babylonians are defeated, Croesus king of Lydia is made captive, and Sardis his capital is taken. Cyaxares, son of the old Median king, becomes elated with his success; and finding that Cyrus who had been chiefly instrumental in achieving this victory, was gaining influence everyday over the Medes, grows jealous of him, suspects him to be his own sister's son Agronates whom his father had ordered to be put to death even while he was only a babe; and fearing that he will put an end to the Median monarchy as already predicted, plots against the life of Cyrus himself, in consultation with his old father Astyages, who had allowed him to rule the kingdom in his stead during his old age. Cyrus, however, as narrated by Nicolas of Damascus, escapes by a stratagem, and evades the pursuit of Medes. He leads the Persians into revolt, and attempts to stem the attack of the Median monarch. The Persians are defeated in four successive battles, and in one of which Astyages— as Cambyses I, the father of Cyrus was originally called is slain and Pasargadae (Persian "Paisiyān Vādā, Sanskrit (Pra-<sup>śa</sup>-<sup>śa</sup>) Vādā" the valley of Springs") the Persian capital is besieged. Cyrus then, sends an embassy through the Chaldeans who had frequent intercourse and communication with the Indians, deriving some succor in money from the king of India, as he wanted it for the levying of troops in Persia against the attack of Median king: and he solemnly promises that, if the God crowned his designs with success, the king of India should have

no reason to repent of having assisted him. The king of India in response to this request, readily and willingly offers his generous help to Cyrus both by way of men and money, with which Cyrus is enabled in a very short time to strengthen his arms. Here the tide of fortune turns, the insignia of royalty falls into the hands of Cyrus; Astyages and Cyaxares are overtaken and captured during their flight, and the whole of Media at once submits to the conqueror.

Now about this timely assistance rendered to Cyrus by the king of India, which enabled the great prince in overthrowing the Median monarchy and in establishing himself at the head of the Persian empire, M. Rollin, with his usual candidness says:- (III Page 136)

"In this interval, ambassadors arrived from the king of India, with a large sum of money for Cyrus, from the king their master, who had also ordered them to assure him, that he was very glad he had acquainted him with what he wanted; and that he was willing to be his friend and ally; and if he still wanted more money, he had ordered his ambassadors to pay him the same absolute obedience as to himself. Cyrus received these obliging offers with all possible dignity and gratitude. He treated the ambassadors with the utmost regard and made them noble presents."

Let us now examine, if this ever-memorable year 550 B.C., the Era of the establishment of the Persian Empire (Saka-sāmrājya-kāla) is mentioned and remembered anywhere in the Literature of the Hindus, who, according to both Herodotus and Xenophon, had taken no small part in assisting the great Saka king Kuru-Cyrus, the great, of the Greek writers in the establishment of his grand empire, which at one stroke put an end to the three great ancient empires of Western Asia which were then contending against each other for supremacy. The Hindus who had liberally assisted this great Saka king with "men and money" must naturally have been proud of associating themselves with the Era established by Cyrus the Great in 550 B.C. and as the Hindus were known to be great astronomers from the most ancient times, it is but proper to expect them to have used the

Era of this most illustrious Persian king-Saka-Nrupati, in the calculation of their astronomical and historical dates. We are not disappointed in our expectation, and we actually find this Saka-kālah (सकाकाल) or "Sakanrupati-kālah" (सकारुपतीकाल), mentioned in a number of ancient inscriptions, Hindu works on astronomy and history. We have already seen Kalhana, the author of Rājatarāṅgini, quoting the following famous verse of Vridhā Garga, as cited by the great astronomer Varāhamihira in his *Brihatsaṁhitā* (Ch. XIII, Verse 3) for the purpose of determining the date of the Kuru-Pandavas and Gonanda I.

In the very first 'Tarañga', Kalhana says:-"On this point a decision is furnished by the words of the authors of the Garga Saṁhitā and Brihat Saṁhitā, who, with reference to the fact that the Great Bear moves from one Nakshatra to the other in a hundred years, have thus indicated its course" and I take their decision here as my authority" (1.55) Kalhana then introduces the following Stanza:

"असौ शतानुवर्षात् वर्षो वृद्धिः ते यज्ञे  
शत्प्रवृद्धिः ते वृद्धिः ते वृद्धिः ते वृद्धिः"

(Rājatarāṅgini I 56

Asan magha-saṁvayaḥ Sāsati pruthvīm Yudhishṭhīre nṛupateū  
Shaddvika-pāñchadvivuta saaka kālastasya Raṁascha:

The Stanza literally means: "When King Yudhishtira ruled the earth, the Monis (the Great Bear) stood in the (Nakshatra) Maghas; 2526 years had elapsed from the time (of the death) of that king up to the (commencement) Saka-Kāla."

What is this Saka-kāla that is referred to in this verse? and what is the particular year by which its initial date is denoted? In discussing the Saptharshi or the Loukika Era, we have already fully demonstrated that Yudhishtira died in the year 377-3076 B.C., the date of the commencement of the Loukika Era, which, according to all authorities, including Kalhana himself, commenced 26 years after Kali yuga. So, by subtracting 2526 years according to this verse, from 3076 B.C., the date of the death of Yudhishtira, we shall arrive at the year 550 B.C. as the date of the commencement of the

*Saka-kāla*, which exactly corresponds to the date of the establishment of the Persian Empire by Cyrus the Great. So, then, taking the *Saka-Kāla* as identical with the Era of the establishment of the Persian Empire by overthrowing the Median monarchy, which event is placed by all the historians classical as well as modern, beyond all doubt, in the ever memorable year 550 B. C. we are in a definite position, acting upon this "Persian Synchronism" to arrive at the dates of the various ancient Hindu Eras—such as the *Yudhishtira Saka*, the *Kali-yugābda*, and *Laukikābda*. We have only to apply a very simple process, which is merely the reverse of what we have already adopted in arriving at the date of the *Saka-kāla*, and now by adding 2526 years to this Era of the establishment of the Persian empire in 550 B. C. we shall arrive at the year 3076 B. C. as the most approximate date of the death of *Yudhishtira*, (according to the calculation of *Vruddha Garga* and *Varghamihira*) which is the same as the date of the commencement of the *Laukikabda*, which was established in commemoration of the *Svargārohaya* of that great and righteous monarch. As this *Laukikabda* is distinctly stated by all the astronomers and historians, including the author of the *Rājatarangani* We shall arrive at the year 3102 B. C., by adding 26 to this year 3076 B. C., as the date of the commencement of the *Kaliyuga*, on which date, according to all the *Ithihāsas* and the *Puranas*, Sri Krishna quitted this mundane world. The same year also marks the beginning of the reign of *Parikshit*, son of *Abhimanyu* by *Uttara*, who was placed on the throne of *Hastināpura* by *Yudhishtira*, just 37 years after the Great war of *Mahābhārata*, during which period, *Parikshit* was said to have been in the womb of his mother. And consequently by adding 37 to the year 3102 B. C., we shall arrive at the year 3139 B. C., as the date of the *Mahābhārata* war which was fought for 18 days on the field of *Kurukshetra* between the *Pandavas* and the *Kauravas*; and as *Yudhishtira* was crowned Emperor of the whole of *Bharata Varsha* in the very same year, the *Yudhishtira Saka*, which marks the beginning of the reign of that illustrious Emperor must be dated from 3139 B. C., which also marks the beginning of the reign of *Marjari* or *Somadhi*, son of *Sahadeva* and grandson of *Jarasandha*, the first king of the *Barhadratha* Dynasty after the *Mahābhārata* War.

A great deal of confusion that now prevails regarding the expression "Saka-Kāla," is chiefly due to the misunderstanding and misapplication of the word *Saka* or *Sāka* (साक्षा) found in Sanskrit literature. In the Sanskrit language, the term *Saka* has got two distinct meanings unconnected with each other, the one derived from the root "Sak" (सक्) meaning to be able to be powerful) and the other from the Vedic root "Sak" (सक् = to know.) In the first sense, the term *Saka* originally meant 'powerful', 'strong', 'mighty'; hence, it was applied in the plural number to denote the name of the country (देश) called *Sakasthāna* (i.e. Persia.)

The term *Sakas* was subsequently applied to the powerful people (Jana) inhabiting the said tract of country, who, according to *Manu*, were subdivided into *Kambhojas*, *Pahlavas*, *Paradas* and *Yavanas*, and were called after the provinces in which they respectively resided; and in still later days it denoted the powerful people who inhabited the whole of Persia or Iran, commonly known under the general name of Persians. As we have already shown, *Manu* speaks of these 'Sakas' as degraded tribes of *Kshatriyas*. The first time that we hear of these people in our ancient Indian History is in connection with the great Emperor *Sagara*, one of the illustrious monarchs of the Solar dynasty. These people according to the *Vishnu Purana* (IV-8) appear to have attempted to overrun the Western districts of India, and the great king *Sagara* is said to have successfully driven them out of India; and such of them as were not destroyed were deprived of their social position as *Kshatriyas* and were compelled to have the forepart of their heads shaved. In later times, the term *Saka* in the singular number, was applied, to any of the Kings of the *Sakas* or Persians, such as 'Cyrus the great' the founder of the Persian Empire, or *Darius I*, who for the first time, since the days of *Sagara*, asserted his independence by over-running a part of India to the east of the river Indus, and by establishing a Persian Satrapy in the North-West of India.

The second meaning of the word 'Saka' is an Era or Epoch (Kāla), usually commencing with some celebrated prince as *Yudhishtira*, *Vikramāditya*, *Salivahana*, etc., who are hence denominated as 'Sakavāras' or *Saka-Kartas* (the Epoch-Founders)

since any particular time is known (from Sāk-to know) by calculating from any one of these Sākas. Some of the latest Sanskrit writers have taken the expression 'Sāka-Kāla' as referring to Salivahana Saka or the Era of Salivahana which commenced on Mahāvishuva-Samkrānti, 3179 years after the commencement of the Kali Yuga, in 78 A.D., while others take it as referring to 'Vikramārka Saka' or the Era of Vikramāditya, which commenced on Chaitra Sukla Pratipad, 3044 years after the commencement of the Kali Yuga, in 57 B.C.

The Buddhists and Jains, on the other hand, take the 'Sāka-Kāla' as referring to Vikramārka Saka of the year 57 B.C., and calculating Yudhishtira Saka, 468 years after the commencement of the Kaliyuga, place it in 2634 B.C., as they take Yudhishtira Saka to commence from the first crowning of Yudhishtira at Indraprastha, immediately after the Rāja-Sūya-Yāga, which was celebrated, according to Mahabharata, just 15 years before the Great War at Kurukshetra, which according to them, took place in 2619 B.C. All the orthodox Hindus have, however, uniformly taken this Saka-Kāla, as marking the Era of the Saka-Nṛipati, the celebrated Persian king, Cyrus the Great, which commenced in the year 550 B.C., just 2526 years after Yudhishtira's death, which took place, as we have already shown, in 9076 B.C., and calculate the Yudhishtira Saka from the date of his Imperial coronation on the throne of Hastināpura, as the sole Emperor of all India, immediately after the close of the Mahabharata war, which took place 37 years before the commencement of the Kaliyuga in 3139 B.C.

Our modern orientalists find it convenient for their purposes, to give to Sāka-Kāla as late a date as possible, (as they have done in the case of Gautama Buddha's Mahānirvāṇa); and of course identify it with Salivahana Saka, taking the expression 'Sāka' to mean an Era or Kāla; and thereby bring down the date of Varāhamihira, one of the greatest astronomers of India to the year 505 A.D., as, according to Panchasiddhāntika, the great astronomer's work is placed in the year 427 of the Sāka-Kāla with his patron king Vikramāditya and his eight other brother-poets and scholars, who formed the "Nine Gems" of the court of that illustrious monarch, to the 5th or the 6th

century A.D., and say that the Vikrama Era had been antedated, for astronomical or other reasons, by six centuries. If the word 'Sāka' in the expression 'Sāka-Kāla' is taken to mean an Era or Kāla, assuming it to be so, why 'Sāka-Kāla' should specifically apply to the era of the king Salivahana, in preference to the five other kings or Sāka-Kāras (Era-Makers), such as Yudhishtira, Vikramāditya etc., is not explained by any of these Orientalists. In the first place, the expression Kāla in 'Sāka-Kāla' would then be redundant and would properly mean Sāka-Sāka or Era-Era, which is absurd on the face of it. Further, this interpretation is quite opposed to the meaning of the more fully-worded expression Sāka Bhupā-Kāla, found in Varāhamihira's works,—which clearly means the Era of the Sāka-Kings", where the term 'Sāka' could not in any way be interpreted to mean Kāla or Era, nor is there any authority why Salivahana should be regarded as a Sāka—either in the sense of Persian or Scythian, in which meaning, they apply this term. Further his commentator Bhattotpala interprets the expression "Sāka-Nṛipati-Kāla as meaning the Era of the Sāka-King, whose successors were afterwards defeated by Sriharsha Vikramāditya of Ujjain, in 457 B.C.

So, there can be no doubt that Sāka-kāla was not understood by the earlier astronomers to mean either the Salivahana or the Vikrama-Saka.

It clearly follows as a necessary result of this "Persian Synchronism" which identifies the Sāka-Kāla or Sāka, with the Era of the establishment of the Persian Empire by Cyrus the Great in 550 B.C., that Chandragupta Maurya, who admittedly, even according to these orientalists flourished about 1604, years after the Mahabharata war, which took place in 3139 B.C. co-eval with the accession of Marjari or Somadhi, the first king of the Post-Brahadratha Dynasty, must have founded the Mauryan monarchy in the year 1534 B.C., when even the name of Greeks as a nation was unknown to the world, and which was not the date of the "Invasion of India" by Alexander the Great, who admittedly flourished nearly 1200 years after the accession of Chandragupta Maurya to the throne of Magadha; and that the latter could in no way, have been a contemporary of the Mace.

donian king, Alexander, son of Philip. Thus, while the so-called "Greek synchronism", has grievously up-set all our ancient Chronology by gravely mistaking Sandrocottus of the Greeks for Chandragupta the founder of the Maurya Dynasty, the "Persian synchronism" has now positively restored it to its pristine purity by properly identifying the Saka-Kala which commenced, according to all authorities, 2526 years after Yudhishthira's death, with Saka-Samrajya-Kala or the Era of the Establishment of the Persian Empire in 550 B.C.. In doing so, we have not tried to invent or discover any new date for any of the events of the ancient Indian History; but we have only re-affirmed and re-established the dates already given to them uniformly in our ancient literature, adducing our reasons for the same, justly and consciously to the best of our knowledge with-out endeavouring so much at eloquence in diction and elegance in style as thereby to destroy the plainness and simplicity of the manner in which these events are described in our works. And whenever we have had occasion to introduce authorities in our comment, we hope, we seldom misunderstood, misquoted, misinterpreted or misrepresented them to serve any sinister purpose or pre-conceived notion of our own. We have generally directed our Readers to the book, chapter, page or verse whence we borrowed our materials; and we neither desire nor expect further credit to our researches than the vouchers we produce and the arguments we use naturally demand. (Vide. Age of Sankara Part I.C.P. 130 ff, and P.P. 157-160)

### 2. The Kali Era.

Beginning with the Mahabharata war, if the periods during which the different dynasties that ruled the country from "Girivraja", the Capital of Magadha, are taken into account chronologically, the beginning of the Maurya dynasty comes to 1534 B.C. and that of the Gupta period to 327 B.C. Instead, if the time of the invasion of Alexander is correlated with the reign of Chandragupta Maurya, the chronological order of the different dynasties gets shortened and a period of 1207 years cannot be accounted for.

Pargitar (the Author of the Dynasties of the Kings of the Kali Age.) examined all the Puranas and constructed the Dyna-

stic Tables of Kings and accepted that the royal dynasty of Magadha began with Sōmadhi after the Mahabharata war and fixed the periods of the different dynasties on the basis of some edition or other of the Purana of his choice. He has calculated the interval between the Mahabharata War and the beginning of the Maurya dynasty to be 1598 years (rightly) and the interval between the war and the end of the Andhra dynasty to be (wrongly) 1886 years.

But, he has not attempted to ascertain the time of the Mahabharata war of 3138 B.C. or the Kali Era of 3102 B.C. or the Saptarshi Era of 3076 B.C.

It is surprising that he never mentions the Kali Era which began 36 years after the Mahabharata war, in the year of the Nirvana of Sri Krishna, the retirement (Mahāprastha-nāgamana =  $3138 - 3076 = 62$ ) of the Pandavas and the coronation of Parikshit. *It has been well-known in our country from the beginning and forms the basis of the Hindu Almanacs all through.*

The Mahabharata war took place 36 years before Kali Era, i.e. in 3138 B.C. (3102 + 36). If, from that starting point, the dynasties of the Puranas and the periods allotted to them had been reckoned, a correct chronology of Bharat could be constructed. But the western scholars neglected the Kali Era altogether. They had apparently a natural bias to reduce the antiquity of Indian History and to explain that the entire Bharatiya civilisation had been derived from and due to contact with the Greeks. But some of their Indian disciples went a step further and began to estimate the time of Kali and the Mahabharata war on the basis of their own wrong theories of the later history of India. They assigned the time of the Mahabharata war and the beginning of the Kali Era to twelve hundred years before (or a little later even) the birth of Christ. But the Kali Era is not a matter of guesswork. It is based on the solid foundation of astronomical science.

1. According to our astronomical science, the seven planets 1. Saturn, 2. Jupiter, 3. Mars, 4. Sun, 5. Venus, 6. Mercury and 7. Moon should be in conjunction (together) in the Mesha at the commencement of the Kali Era. Such a phenomenon

occurred in B. C. 3102, 2-27-30' hours on 20th February. The Kali Era is reckoned from that moment. Our Almanacs have been prepared year after year, all these centuries, on the basis of the Kali Era and the Kali Era is remembered and used even in the daily traditional observances of all the Bharatiyas and on all auspicious occasions.

2. Count Bjornstjerna says:-

"According to the astronomical calculations of the Hindus, the present period of the world, Kaliyuga commenced 3,102 years before the birth of Christ, on the 20th February, at 2 hours 27 minutes and 30 seconds, the time being thus calculated to minutes and seconds. They say that a conjunction of the planets there took place, and their tables show this conjunction.

Bailly states that Jupiter and Mercury were then in the same degree of the ecliptic, Mars at a distance of only eight, and Saturn of Seven degrees; whence it follows, that at the point of time given by the Brahmins as the commencement of Kaliyug, the four planets above mentioned must have been successively concealed by the rays of the Sun (first Saturn, then Mars, after wards Jupiter and lastly Mercury.) They thus showed themselves in conjunction, and although Venus could not then be seen, it was natural to say that a conjunction of planets then took Place. "The calculation of the Brahmins is so exactly confirmed by our own Astronomical tables that nothing but an actual observation could have given so correspondent a result." (Quoted in Hindu Superiority P. P. 283-284 By Har Bilas Sarada)

3. Bailly (the famous French Astronomer) wrote:-

"The motion calculated by the Brahmins during the long space of 4,383 years (the period elapsed between these calculations and Bailly's) varies not a single minute from the tables of "Cassini" and "Mayer" and as the tables brought to Europe by Laubere in 1687 from India, under Louis XIV, are older than those of Cassini and Mayer, the accordance between them must be the result of mutual and exact astronomical observations." Then again;

"Indian tables give the same annual variation of the moon as that discovered by Tyco Brahe, a variation unknown to the

school of Alexandria, and also to the Arabs, who followed the calculations of this school". (Quoted in Hindu Superiority, page 284 By Har Bilas Sarada)

4. The conjunction of the planets and other astronomical phenomena at the time of the commencement of the Kali Era, will recur again at the next such moment in the next Mahayuga i.e. after 43,20,000 years. (Forty-three lakhs twenty thousand years)

5. "Kaliyuga commenced on 20th February 3102 B. C. (18th Feb is a mistake) just on the day on which Sri Krishna departed to his Divine abode. The Kuru-Pandava War was fought 37 years before Kali that is, in 3139 B. C. (Vide Hist. of Classical Sanskrit Literature By M. Krishnamachariar. Introduction page XLIII.)

"Kaliyuga begins from the year 3102 B. C; the year I expired or completed, being 3101 B. C." (Do Book, Introduction Page LVIII)

6. "The quantities which the Indian tables assign to other astronomical elements, Viz., the mean motions of Jupiter and Saturn, have been found to agree almost exactly not with what is observed at the present time, but with what the theory of gravity shows would have been observed at the beginning of the Kaliyuga. Laplace discovered it after the publication of the *Astronomie Indien* and inserted it in the *Journal des Savants*." (Hindu Superiority By Har Bilas Sarada P. 285)

7. M. Bailly has shown that the place of the aphelion, of Jupiter's orbit, determined by the Indian tables for the beginning of the Kaliyuga agrees with the modern tables of Lalande when corrected by theoretical equations of La-Grange. The same thing is true of the quantity which the Hindus assign to the equation of Saturn's centre." (Quoted in Hindu Superiority page 285 by Har Bilas Sarada.)

8. "The length of the Hindu tropical year as deduced from the Hindu tables is 365 days, 5 hrs, 50 minutes, 35 seconds, while La Callie's observation gives 365.5-48-49. This makes the year at the time of the Hindu observation longer than at present by 1'.46". It is, however, an established

fact that the year has been decreasing in duration from time immemorial and shall continue to decrease. In about 49 centuries the time of the year decreases by about 40 $\frac{1}{2}$  seconds. This, then, is an unmistakable proof of the very high Antiquity of Indian astronomy. The observation by the Hindus must have been in the Dwapar (Yuga) (more than 5000 years ago.)" nearly 13000 years. (Quoted in Hindu Superiority By. Har Bilas Sarada, Page 286.)

Thus, ancient western astronomers like Bailly of France have expressed their admiration (quoted above) for the Knowledge of astronomy of our ancestors who made such conspicuous astronomical phenomena the indisputable scientific basis of their chronology and reckoning. Yet this Kali Era (3102 B. C.) was deliberately ignored by the western scholars who set about to reconstruct the ancient history of India.

9. The Nepal Rajavamsavali or the history of Nepal followed the same Kali Saka that started in 3102 B. C. (Vide Ind. Ant. Vol. XIII. P. 411 ff)

10. Dr. Buhler also admitted and adopted B. C. 3102 as the starting point of Kali Era and Kali 26 or 3076 B. C. as the starting point of Loukika Era or the Saptarshi Era in his commentary on Nepal history and on the manuscript of Kashmir history (Rajatarangini) (Vide Indian Antiquary Vol. V. 27th page ff. Ed. 1876.)

11. Prof. M. A. Traver in his commentary on 'Rajatarangini' also admitted and adopted this Kali era which started in B. C. 3102. Mr. C. V. Vaidya in his epic history admitted that Kaliyuga 1 is equivalent to 3101 B. C.

12. Kalhana, the author of *Rajatarangini* (History of Kashmir) states that the beginning of Kali Era is 3102 B. C. and that of the Kashmirian Era (ie. Loukikābda or Saptarshi Era, or Yudhistira kala as 26 of Kali Era ie. B. C. 3076 and Era, or Kali 1st year) is 3102 B. C. (Kalhana's *Rajatarangini* 1-56)

13. The Great Indian astronomer *Garga* in his *Gargasaṁhita*, *Varahamihira* in his *Brihatsaṁhita* and the astronomer Bhattacharya in his commentary on *Brihatsaṁhita* established that 3102 B. C. is the starting point of Kali Era and 26th year of Kali (ie. 3076 B. C.) is the starting point of the Loukikābda. (or Yudhistira Kala or Saptarushisaka) (*Brihatsaṁhita*, 13-3.)

14. The author of *Kaliyugarājyavrittanta* states that Kaliyuga started from 3102 B. C. and Yudhistira Kala Era had its starting point in the year 26 of Kali or 3076 B. C.

15. The Great Poet Kalidasa tells us in his astronomical book "Jyotirvidyābhārana" that he began to write the book in Vysakha month of 3076 Kali year and completed his book in the month of Kartika of the same Kali year. (ie. 33 B. C.)

16. The Great Astronomer and Mathematician Bhaskarācharya in his "Siddhāntasiromāṇi", Kālāmānādhyāya, verse 28, gives Kaliyaka in the following manner:-

"From the creation of the Universe six manus, 27 Mahāyugas, in 28th Mahāyuga Krita, Treta, Dwapara three Yugas and in this Kaliyuga 3179 years have elapsed to the end of Vikramasaka (ie. the beginning of Salivāhana Saka of 78 A.D.)"

From the starting point of Vikramasaka B. C. 57 to the end of the same saka or to the beginning of Salivāhana Saka of 78 A. D., a period of 135 years have elapsed.

End of Vikrama	3179
Minus duration of Vikramasaka from	
57 B. C. to 78 A. D. (57 + 78 = 135)	135
Kali	<u>3044</u>

is the starting point of Vikrama Era. ie. (3101-3044) 57 B. C.

17. All the Puranas and the Mahabharata state that the beginning of the Kali Era is 3102 B. C. and that of the Mahabharata war 36 years before Kali ie. 3138 B. C.

18. An inscription (plate) of a gift-deed by Emperor Janamejaya has been discovered (Indian Antiquary Pt. 333-334)

This is the first inscription known which used the Jayābhyyudaya Yudhistira Saka which has its origin in Kali 1st year. Both the Eras started in the same cycle year *Promādhi*

19. The famous Mahammedan astronomer, 'Alberuni mentioned in his Indian History that 1031 A. D. is equivalent

to 4132 of Kali Era ie. 3101 B.C. (Vide, Alberuni's *India*, Translated by Dr. E. C. Sachau. Ind. Vol. 49ch. 5-7 pages)

20. The Great astronomer "Aryabhatta" in his astronomical work '*Aryabhattiyam*' stated that he was aged 23 by the year 360 Kali Era.

21. Even in the *Encyclopaedia Britannica* 14th Ed. we find in the 5th Vol. at page 658 the following:—

"The Kaliyug Era is the principal astronomical reckoning of the Hindus. It is frequently, if not generally, shown in the Almanacs. Its initial point lay in 3102 B. C. and the year 5002 of Kali began in A. D. 1900."

22. Mr. T. S. Narayana Sastry B. A. B. L. in his book "Age of Sankara" admits and adopts the Kali-Era of 3102 B. C.

23. Mr. Nadimpalli Jagannadharao in his books "Age of Mahābhārata war" and "Andhrāmāhā Sāmrajyam" followed the Kali Era of 3102 B. C.

24. The Bharatas to this day follow the notation of the Kali Era by adding year to year and repeating it in their daily Prayers, invariably.

25. His Holiness Sri Kalyananda Bharati Swami of Virupaksha Mutt in his "Epochs of Bharata Varsha" adopted the Kali Era of 3102 B. C.

26. The Panchāngams (Almanacs) of all the provinces of Bharat show that 5053 years have passed upto now, i.e. 1952 A.D. since the beginning of the Kali Era.

27. In Bhavisya Mahāpurāna, the royal dynasties were recorded in Kali Era of 3102 B. C.

28. The succession of the Heads of the Advaita Mutts founded by Sri Sankara in the four quarters of Bharat is enumerated with reference to the *Kali Era*. It is well-known that

1. Sringeri, 2. Jagannath, 3. Dwaraka, 4. Kanchi Kamakoti, 5. Sringeri Virupaksha and 6. Badarinoath are the six peetas of Sankara Sāmpradaya.

29. In the Sanskrit work Sri Sankara Mandāra Sourabha which deals with the life of Sri Sankarā-charya, the 38th successor in the line of Kanchi Kamakoti Peetha the Kali Era alone is used.

30. In the Astrological magazine Vol 36. no 4, (April 1947, page 278) it is stated that the Kali Era began in 3102 B. C.

31. General Cunningham admitted that the starting point of Kali Era lies in 3102 B. C. and the Saptarshi Era or the Loukikābda starts in Kali 36 or 3076 B. C.

32. Mr. Lionel D. Barnett in his Book "Antiquities of India" Ed. 1913 published by Warner, writes thus:— "The Kali Era is supposed to begin from 3102 B. C." (P 94)

"The present Age, which is the Kaliyuga, is reckoned as having begun in the Year 3102 B. C. (page 193)

33. Mahābhārata war is mentioned in the Grants dated in the Gupta Samvat Era. (Fleet, C II, 120, 124, 129, 134, 139.)

34. Buchanan mentions an inscription in the temple of Madhu Keswara at Banavasi in North Canara dated in the 168th year of Yudhistira Era; (ie Yudhistira Era begins with the year of the Mahābhārata war 3138 B. C.—168=2970 B. C.)

35. Two inscriptions at Belgaum in Mysore are dated in the reign of Yudhistira. (Vide Journey through Mysore, Canara, and Malabar. III, PP. 231, 411.)

36. In a Siva's temple at Iballi in Dharwar, an inscription is dated 3730 years after the Great war and in Saka 506. (Hist. of Classical Sanskrit Literature By M. Krishnamachariar Page 62)

All the above facts definitely go to show that Kali Saka started in B. C. 3102 and it can be followed safely. In Mahābhārata, it is clearly stated that Kali Saka begins 36 years after the Mahābhārata war. So, the time of the Mahābhārata war works out to be 3138 B. C. (3102 plus 36 is equal to 3138.)

3. *Jayābhūdaya Yudhistira Saka*. *Kali 1 or 3101 B. C.*

In the beginning of the writing of Bhārata, Vyāsa termed the book as "Jaya". The writing of the Bhārata Itihāsa styled 'Jaya' was begun in 1 Kali year or 3101 B. C. by Vyāsa Bhagavān. From that time, an Era was started by the name "Jayābhūdaya Yudhistira Saka."

This Saka was used by Janamejaya in his gift-deed. (Vide Ind. Ant. P. P. 333-344; Also, vide this author's Kali Saka Vijnānam Part II, Kali Raja Vamsāvali P. P. 41, 42.)

*Vudhishtira Kala Era or Saptarshi Era or Loukikabda.*

(Brihat Samhita Ch. 13. 3.)

"When the circle of the Seven Sages resided in the century of Magha aster, Yudhīṣṭhīra or Dharmarāja, the eldest of the Pandavas was the ruling sovereign. If we add 2526 years to the Saka Kāla prevalent, we get the commencement of that monarch's (Swargārchaṇa) time, that is, Yudhīṣṭhīra Kāla Era, or Saptarshi Era or Loukikābda."

It means that an Era came into being, after a lapse of 2526 years in Yudhistira Kala Era or Saptarishi Era. In the Saptarishi Era 3076 B. C. minus 2526 = 550 B.C., (3076-2526 = 550) an Era came into existence.

In the above sloka is the expression "Yutah Sakakālah" and the question arises to what Saka Era the reference is made.

Originally this verse is from "Garga Samhita." Varāhamihira cited this in his *Brihat Samhita*. We have proved that Varāhamihira was one of the nine gems in the court of Vikramāditya of Ujjain, who lived in 57 B. C. (Vide Kalisaka Vigjanam Part I, By this Author.) This Vrudilha Garga<sup>१२४५</sup> was four or five centuries anterior, in time. Even Western Scholars agreed that either Vikrama Era or Salivahana Era was not prevalent at the time of Garga. So, the Saka Era related in the sloka is neither Vikrama nor Salivahana Era and this fact is approved by all the historians. That is, the Era of the Persian Emperor, Cyrus, began in 550 B. C. That Era, being current in the North-western parts of India, Punjab, Kashmit and North India found access into the Samhitas. This Era was in vogue under the four appellations of "1. Saka-Kāla, 2. Saka-Nrupa Kāla, 3. Sakendra Kāla, 4. Sakabhūpākāla."

The above Sloka cited by Varahamihira in his *Brihat-samhita* (13. 8.) was explained by Bhattotpala, in the commentary of *Brihat Samhita*, named "*Chintamani*."

### **Commentary :-**

“మానవులు వీరుగా ఉన్నాడు, యార్థిక పాంచమిచే  
శ్వాసాలు - శ్వాసం ముం - శ్వాసింపాలయిత  
శ్వాసం - ముం ముం శ్వాసింపాలయిత  
శ్వాసం - ముం ముం శ్వాసింపాలయిత”

This is a quotation from 'Garga Samhita'. The author of this sloka Vruddha Garga explained the meaning of the Sloka himself in it. Bhattotpala, the commentator, after giving the above meaning himself quotes the very words of the author of the Sloka as follows :—

"व्रुद्धगर्गस्य एव यस्य वृद्धगर्गस्य एव यस्य" means "Vruddha Garga also says in the same way," and he quotes the same words of Vruddha Garga.

The commentary means:-

"When Yudhishtira was the ruling monarch, the Seven Sages (Saptarishis) resided in Magba star."

In the same way, Vruddha Garga also mentioned that "The seven Sages were in the *Magha star* at the transition age of *Dwāpara* into *Kali*. In Yudhistira Kāla Era or Louki-kābda elapsed 2526 years. To this figure i.e. 2526 years should be added the age of the Saka-Nrupa-Kāla which was in use at that time. "स्वयंस्वरुप द्वाष्ट वर्षे" When calculated in this manner, the total amount of years, will be the period that elapsed from the commencement of Yudhistira Kāla Era. The quotient got, when the dividend of the years is divided by the divisor 100, should be the number and we must take that so many stars from Magha elapsed in the cycle of the Seven Sages divided in the above manner, and the remainder should be deemed as the number of the expired Stars.

As Magha is the star into which the entrance of the cycle of the seven sages took place, (at the transition period of Dvāpāra into Kali) the calculation should be from the Magha star, and the number of the stars will denote the lapse of so many centuries."

We have already stated that the Saka Era in the above Sloka (Brihatsamhita 13. 3.) "Āsan Maghasu Munayah" was the age (Era) of Cyrus, the Saka Nropati, who lived in 550 B. C.

Let us consider about Yudhistira Kāla Era or the Saptarishi Era or Loukikābda, in the same sloka. It is "dvika pancha dvi" and "Yutah-saka Kālah". It means that 2526 years should be added to the current Era or the age (Era) of Cyrus which was then prevalent. We have to explain what the expression "Tasya Rajñasya (or Rajñascha)" interprets. The last line of the Sloka seems to be incomplete, and it will make complete sense, if the missing word is supplied. At the end of the second half of the Sloka, the word understood, namely "Kālah" is added; then the reading will be, "Śbat dvika pancha dvi, yutah Saka Kālah, tasya Rajñascha" "Kālah". Then the poem makes full sense; and it will mean "the time of that king" or "The Yudhistira Kāla Era, or Saptarishi Era or Loukikābda. The full interpretation of the sloka will be as follows:-

"The Cycle of Seven Sages, at the transition period of Kali Dvapara, was in Magha Star and Yudhistira was ruling at that time. If 2526 years are added to the years current, in the then Saka Era (Cyrus Age), we get Yudhistira Kāla Era or Loukikābda or Saptarishi Era.

Dr. Buhler writes about the initial date of Saptarishi or Loukika Era in his remarks on *Rajatarangini* thus:-

"The discovery of the initial date of Saptarishi or Loukika Era, which I obtained in Kashmir, makes it possible to fix the reigns after Avantivarman with perfect accuracy. The beginning of the Saptarishi Era is placed by the Kashmirians on Chaitra Sudi I of the twenty-fifth year of the Kaliyuga and the 24th year, in which Kalhana wrote, is consequently the Saptarishi year 4224.

From Kaliyuga 25th, the beginning of the Saka Era is	3153
From Saka Samvat to Kalhana's time is	1070
<hr/>	
	4224

My authorities for placing the beginning of the Saptarishi Era in Kali 25 are the following:- First, P. Dayaram Joshi gave me the subjoined verse, the origin of which he did not know:-

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (ie. the five and the two, or, as Indian dates have to be read backward, 25) had elapsed, the most excellent seven Rishis ascended to heaven. For, in the Calender (used) in the world the virtuous declare the computation of the Saptarishi (years to begin from that point)". Pandit Dayaram explained the verse as I have done in the above translation and added that each Saptarishi year began on Chaitra Sudi I and that its length was regulated by the customary mixing of the *Chandra* and *Saura manas*.

The correctness of his statement is confirmed by a passage in P. Sahebram's "Rajatarangini Samgraha" where the author says that "the Saka year 1786 (A. D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarishi or Loukika Samvat 4940. One of the copyists too, who copied the *Dhvanya loka* for me in September, 1875, gives in the Colophon, as the date of his copy, the Saptarishi year 4951. These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarishi Era is not an invention of his own, but is based on the general tradition of the country. *I do not doubt for a moment that the calculation which throws the beginning of the Saptarishi Era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kali-Yuga in 3101 B. C.* But it seems to me certain that it is much older than Kalhana's time, because his equation 24-1078 agrees with it. *It may therefore be safely used for reducing with exactness the Saptarishi years, months and days mentioned in his Work to years of the Christian Era.* The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right Key." (Page 164 to 268 Ind. Antiquary Vol. VI)

Extract from Dr. G. Buhler's preliminary report on the results of the search for Sanskrit Manuscripts in Kashmir. (Ind. Antiquary Vol. V. 27th page ff. Ed 1876)

"They (Rājatarangini Manuscripts) also led to the discovery of the real nature of the Kashmirian Era which has been used by Kalhana in the last three books of his chronicle, and is still in use among the Brahmins in Kashmir. Its true name, derived from the supposed secular procession of Ursa Major, is the Era of the Saptarshis. It began on Chaitra Sudi, 1st of the 26th year of the Kaliyuga or March–April 3076 B. C."

Dr. Buhler proves, admits and adopts that the Kali Era starts from 3102 B. C. and the Saptarshi Era from Kali 26 or 3076 B. C. This Saptarshi Era is otherwise called Yudhistira Kala Era or the Loukikabda.

Dr. Buhler quoted a sloka which he got from P. Dayaram Joshi of Kashmir and the trend of that sloka reveals that an alteration was made in it. The verse cited by Dr. Buhler is as follows:—

పాశ్చాత్య సాహిత్య శిక్షణాను చూసినట్టు ప్రాంతం ప్రయాసాలు ।  
ప్రాంతానికి ప్రతిష్ఠానం చూసిపోవం ప్రపంచానికింది ॥

In the first half of the above Sloka, the expression, "Saptarshivaryah Tridivam Prayatnah" appears to be inconsistent because the Saptarshi Mandala or the Cycle of the Seven Sages will always reside in Heaven. In such a case, there is no rationality or possibility, for saying that the Seven Sages entered Heaven after 25 years in Kali. It will be plausible to speak that Mortals or men who live on this Earth went to Heaven. But to mention that the Seven Sages, who always reside in Heaven, went to Heaven in 25th Kali will look Indicuous and ridiculous. It will be a statement quite contrary to common sense and out of place. Such a sentence will never occur in a scientific treatise. The latter part of the first half of the sloka is not a correct one. The authentic reading as we got it, is given below:-

“కిర్తన సామాజిక స్వరూపమైన యాచిన్స్ రామాజు: ప్రిమం క్రమం కొని

So, in the above sloka, "Yudhiṣṭirādyāḥ" was replaced by "Saptarshivaryāḥ". The Ex-Emperor of Bharata-Varsha, Yudhistira, along with his brothers and wife went to Heaven after 25 years in Kali and at that time, in Kali 26th year, ie.

3076 B. C. 1st of Chaitra Sudhi, the Saptarshi Mandala made exit from Makha and entered the next star. Therefore, the people in memory of Yudhistira's departure from our Planet Earth, commenced the 'Saptarshi Mana'. So say the Puranas.

We have already noted those Purana Slokas in our Kali Saka Vijyanam Part I. Yet for easy reference of the readers, we give here the important ones.

“మంత్రమార్గ ప్రాప్తి కొన్చించాలి । మంత్రమార్గ ప్రాప్తి మంత్ర ప్రాప్తి కొన్చించాలి”

“ఉడక భర్తులు లేక పట్టానమానికా భువం పెట్టిపుట్టంచే ద్వారా మాక త్వరితి భువం”

“పెద్దార్థాన్ని ప్రాపిత కొర్కెలు దశాల్ని ప్రాపిత కొర్కెలు” అని అన్న  
శిల్పి పాఠించిని.

Substance:- "After the expiry of 25 years in Kaliyuga that is, in the beginning of the 26th year or 3076 B. C. the seven Rishis who were till then in Makha enter the Star Aslesha and stay there for one hundred years. At that time, Yudhistira (Dharma Raja) who was on world pilgrimage. it is a fact, will complete his going round the Earth and would ascend to Heaven. From that period, the Laukikabda, comprising a period of 27 centuries, will be begun, in memory of Dharma Raja or Yudhistira by the people and it will be current in this world.".. So the Puranas pronounced clearly. As such, the person who entered the Heaven, after a lapse of 25 years in Kali, will be "Dharma Raja or Yudhistira", but not the "Saptarshis" because the Saptarshis were eternal residents of Heaven.

From the above information, it is evident that Buhler, who wrote that Kalhana mentioned the Kuru Pandavas to have lived in 658 year Kali, as per the inserted forged slokas in Rajatarangini 1-49, 50, 51 and 54, in order to avoid the contradiction, might have altered the expression, "Yudhistiradyas" into "Saptarshi Varyas". In the 26th year Kali, ie. 3076 B.C. Yudhistira ascended to Heaven. In the first year Kali, 3101 B.C. having abdicated the throne, Yudhistira together with his four brothers, wife and a dog undertook the pilgrimage round the Earth. As he reigned for 36 years, the year of his coronation will be the 36th year before the beginning of Kali, namely, B.C.

$3102 + 36 = 3138$  B.C. During that year happened the Bharata Battle and as Yudhistira was the victor in that fight, his coronation took place in that year. So, the date of Bharata War comes to be 3138 B.C. As a consequence, the Readers will be in a position to realise the amount and extent of the distortions and interpolations committed by the Western Writers, in their attempt to re-write the Indian History. The above sloka proves that

*The date of the Mahābhārata war and the coronation of Yudhistira was 3138 B.C., the beginning of Kali Era was 3102 B.C., Yudhistira's abdication of the throne of Bharata-Varsha and his Mahāprasthanāgamaṇa was in 3101 B.C. his ascending to Heaven and the starting of Saptarshi Era (or the Loukikābda or the Yudhistira Kala Era or Kashmirābda, was in 3076 B.C.*

From the most ancient times, the Saptarshi reckoning has been used in Kashmir and in the Kangra District and some of the Hill States on the southeast of Kashmir. Some nine centuries ago, it was also in use in the Punjab and apparently in Sind. In addition to being cited by such expressions as 'Saptarshi Samvat', the year so-and-so of the Saptarshis and Sāstra-Samvatsara, the year so-and-so of the science of Astronomy, it is found mentioned as *Lokakāla* or *Loukikābda*, "the time or Era of the people" and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahāri Samvat and Kachcha Samvat, which we may render as the "the Hill Era" and the crude Era." This is the second method of calculation or rather of checking the first method by the second; and like the first, it also depends upon the date of the commencement of the Kaliyuga, 3102 B.C. which is the starting point backwards and forwards in Puranic calculations.

There is a good deal of confusion, among the scholars, as to when the very first cycle of the Saptarshi Era commenced and in which Asterism it began, some placing it in 6677 B.C. (or 6777 B.C.) in Asvin, and others in 3777 B.C. (or 3877 B.C) in Magha. Whatever might be the case with regard to the actual

commencement of the Saptarshi Era, there is no doubt whatever that the *Loukikābda* or *Lokakāla* which likewise counts the years by centuries (or periods of 100 years) commenced in the year 26 of the Kali yuga. Prof. Buhler was the first to bring the initial date of the *Loukika* Era, Viz. Chitra Sudi 1 of Kali-samvat of 25 (expired) or the year 3077-3076 B.C., to the notice of Oriental scholars, and he seems to base this conclusion on the verse 1-52 of Kalhana's *Rajatarangini*. As has been clearly pointed out by Prof. Buhler, "the *Laukika* reckoning is a centennial reckoning by supposed or omitted hundreds with its earlier centuries commencing in 3077 B.C., 2977 B.C., and so on, and its later centuries commencing in 25 A.C., 125 A.C., etc., on precisely the same lines with those according to which we may use, for example, 98 to mean 1798 A.C., and 57 to mean 1857 A.C., and 09 to mean 1909 A.C."

This Saptarshi Era is fully described in all the Purāṇas in words almost similar to one another and the following passage from *Kaliyugaraṇa Vrittānta* may suffice as an example :-

1. "ಸ ಪ್ರವಿಂಶಿ ಪರ್ಯಾತೇ ಕೃತ್ಯೇ ಸಹ್ಯತಹುಂಡಿಂ!  
ಸ ಪರಯನುಕಿಂಧಿ ಪರ್ಯಾಯೇ ಶರಂಕರಮಿ॥
2. 2. ಸ ಪ್ರವಿಂಶಿ ಯುಗಂ ಪ್ರಾಯ ರೆಂದ ರಿಷ್ಯಾಯಾಸಂಧಿ ಯಾಸ್ಯಾರ್ಥಿ  
ಸಹಾರಿಪ್ರಾಯಾ ಸ್ವಾಧಾ ಸ ಪ್ರವಿಂಶಿಯಾಸಾ ಪದೇನಿ॥
3. 3. ಯಾತ್ರಾತ್ಮಿಕಂ ಕ ಶೇಷ ಪ್ರಾಯಂ ವಿಶ್ರಿಂಧಿನಿ  
ಇವ್ಯಾ ಸ ಪ್ರವಿಂಶಿ ಪರ್ಯಾಯಂ ಪ್ರಾಯ ಪರ್ಯಾತೇ
4. 4. ಸ ಪ್ರವಿಂಶಿ ರೂಪಾಯಾಸ್ಯಾರ್ಥಿ ಪ್ರಾಯಂ ಪ್ರಾಯ ಪರ್ಯಾತೇ  
ರಯೋಪ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ
5. 5. ತೆನ ಸ ಪ್ರವಿಂಶಿ ಯುಕ್ತಾ ಸಿಹಂತ್ಯಾಭಿರಂ ಪ್ರಾಯಾ  
ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ
6. 6. ಯಾತ್ರಾ ಕೇವರ ಯಾ ಸ ಪ್ರವಿಂಶಿ ಪರ್ಯಾತ್ಯಾ  
ರಾತ್ರಾಪನಿ ತ್ರಿಪ್ರಾಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ
7. 7. ಯಸ್ಯಾ ಪರ್ಯಾತ್ಯಾ ದೂರತ ಸಿಹಂತ್ಯಾ ಪರ್ಯಾತ್ಯಾ  
ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ ಪರ್ಯಾತ್ಯಾ

8. యావత్ న భగవాన విష్ణువస్తు ర్యామం మనంభరామో  
తావత్ శృంగిం పరాక్రాంతుం సమర్థోనా భస్తు కంటా
9. యదామథూభ్యాయాస్యంతి పూర్వామాధాం మహారయుః  
తరుః ప్రథమోక్తివ కలిర్వాప్తిం యాస్యంతి నిశ్చితమో॥
10. యదాయుధీష్ఠిరో రాజ శక్రప్రథే ప్రతిష్టితుః  
రదాస ప్రతియుః ప్రాతుర్వ్యామా పిర్వప్తితేతుః॥
11. వంచప చీతి వర్ణాని ప్రాక్ కంటా సత్కర్తిష్టా  
మథూస్యాస్తవ మహారాకే చాసపుణ్యం యుధీష్ఠిరో॥
12. వంచవింశేవ్యోము గంప్యాధకతేయుగే  
సమాశ్యయుష్యాస్యాం కేమం మునయుశేశరం సమా॥
13. త్రైదివ ధర్మత్వుంతి మహాప్రసాద మాసితుః  
భువంవర్తితమస్తుంతే స్వరమారోష్యం భ్రమం
14. త్రైదివాకాశ్యాం సత్క వింశసకశాత్మకః  
ధర్మత్వుత్రణావకారంలోకేశారవప్రువ ర్తిరుః
15. సత్కవింశాంధ్రస్తవసేః కాశేభాష్యస్యశేఖనమ  
అశేషాపముయుస్యంతి యుగస్యాంతే సువర్ణయుః॥
16. సత్కమైమథూయుక్తః కాశేయుధీష్ఠిరేశరం  
శ్రవణశేష భవిష్యంలో కాశేనంచ్యాశ్రావ శేషః
17. చంప్యం శేష ధవక్తే భవిష్యంలో శీలమా॥  
అంధరాశ్యారంధకాలాశార్శ్యై శేషర్తయుః॥
18. మహాప్రాప్తిష్టాత్మకు యావక్కస్తు చెప్పితుః  
ఏకమునప్రాప్తంతు కేయం వంచకోత్తరం॥
19. అంధరాశ్యాప్తవాత్తు యావస్తుందాభిషేచనం  
అంతరంతచ్చాశాస్యాస్తే ప్రమాణాశేషి సమాస్యుతా॥
20. యదాప్రాప్తమంచొప్యం శేషప రయుః ప్రతా  
శ్రుద్రాశ్రీనిత్త వంశ్యానాం రాష్ట్రం ప్రైషంగమిష్యామి॥

21. శూరాయ్యాప్రాం యహాత్కే ప్రవేష్యంతి ప్రవ్యాప్తాః  
సుశృంగమాగథం రాష్ట్రం తదాపాలవు గమిష్యామి॥

The above passage may be freely translated as follows:-  
In the circle of the lunar asterisms (Nakshatras) where in the great constellation of the Saptam Rishis (constituting the Great Bear or the Ursa Major) revolves, and which contains 27 asterisms (like Asvini, Bharani, Krittika, etc.,) in its circumference (ecliptic consisting of 360°, each Nakshatra or lunar asterism being equal to 13°-20, of the ecliptic,) the Seven Sages remain for 100 years in each asterism in turn (the Rishis taking 2700 years to make a circuit of the Heavens.)

This is the Cycle of the Seven Seers (consisting of 2700 human years) and is reckoned in the terms of Divine years (360 human years being equal to 1 Divine year). And the total period is equal to 7 Divine years and 6 Divine months (i. e., 7½ times 360 or 2700 human years).

The constellation of the Seven Saints (or the Seven Stars of the Wain, consisting of Marichi, Vasishtha accompanied by the, Sūkshmatāra, Arundhati, Angirasa, Abri, Pulartya, Pulaha and Kratu) takes a period of 100 years to go over each of the 27 asterisms, (and it goes through these 27 asterisms in a retrograde order, as the twelve Signs of the Zodiac which comprise these 27 asterisms are arranged in a retrograde order around the ecliptic). Thus, the Saptarshi Kāla (or the Samvat of the Haft Rikhesar), consisting of a cycle of 2700 years, has come to be constituted.

The two front stars (Pulaha and Kratu) of the great constellation of the Seven Sages which are seen (in the northern region) when risen at night, the lunar asterism or Nakshatra which is seen situated equally between them in the sky is said to govern the same—the constellation of the Saptam Rishis being known as conjoined with that asterism for 100 human years. This is the exposition of the conjunction of the lunar asterisms and the constellation of the Saptam Rishis.

When the constellation of the Seven Sages remained conjoined with the asterism of Maghas, then the Kali Age (the sinful Kaliyuga) comprising 1200 Divine years (or 432,000 common human years) began.

When Lord Krishna returned to Heaven (i. e. left this mundane world), then, in that very same year (on the first day of Chaitra of the year Pramāthi according to the Southern school of Astronomers),—say the knowers of the ancient history—the present Kaliyuga (of the 28th Mahāyuga comprising 12000 Divine years) commenced.

As long as the Great Incarnation of the Divine Vishnu continued to touch the Earth (with His holy feet), so long the Kali Age was unable to approach the Earth.

When the Seven Rishis shall pass from the Maghas and reach the asterism of Purvābhadrā, then will, indeed, the Kali Age begin to grow.

When Prince Yudhishtira was, for the first time, crowned as king at Indraprastha (and established himself with his brothers, as master of half of the kingdom belonging to his father Pandu), then the Seven Rishis of the constellation of the Ursa Major entered the Lunar asterism of Maghas which was sacred and propitious to the Pitris.

The Seven Rishis (of the Great Bear) entered the asterism of the Maghas, just 75 years before the beginning of the Kali yuga (in the year 3177—3176 B. C.) at the commencement of the reign of the great king Yudhishtira who ruled the Earth during the said period.

These Seven Sages will enter the asterism of Āśleshā on the expiry of 25 years from the commencement of the Kali Age (in the year 3077—3076 B. C.) and they will continue to remain in that asterism for a period of 100 human years (from 3077—3076 B. C. to 2977—2976 B. C.)

In that very same year (3077—76 B. C.) will Dharmaputra (Yudhishtira, the eldest of the five Pāndava brothers) ascend to Heaven (Svargārohana) after wandering over the earth for a long time (having abdicated the throne in favour of Parikshit, the grandson of his brother Arjuna and started on his Mahāprasthāna with his brothers and wife on hearing the sad and sudden news of the departure of Sri Krishna from the world).

Then will the Laukikābda or the Laukika Era consisting of a cycle of 2700 years be started in the world in commemoration of the Ascension of Dharmaputra into Heaven.

These Divine Sages (constituting the constellation of the Ursa Major) will reach (the lunar asterism) Āśleshā a second time (in their revolution) at the time of the commencement of the reign of the 27th king of the Andhra Dynasty (Sivāsri Satakarni who began to rule Magadha in the year 2762 A. Y. corresponding to 377—376 B. C., one complete cycle of 2700 years having elapsed since the expiry of the 25th year of the Kaliyuga, when they first reached Āśleshā after the Mahā Bhārata War.)

These Seven Sages were conjoined with the asterism Magha for a period of 100 years during the time of Yudhishtira; and at the time of the commencement of the reign of King Naunda (Mahāpadma), they will be conjoined with the asterism Sravana (the 15th Nakshatra from Magha calculated, of course, in a reverse order.)

From the commencement of the rule of Andhra Dynasty (in Magadha) the Seven Rishis (of the Great Bear) will be found conjoined with Chitra, the 24th lunar asterism (calculated from and inclusive of Magha).

The interval of time between the birth of Parikshit (son of Abhimanyu by Uttara, and grandson of Arjuna, who was in the womb of his mother at the time of the Mahābhārata War) and the inauguration of Mahāpadma Nanda (the Founder of the Nanda Dynasty) is to be known as 1500 years.

According to competent authorities (Pramāṇajñas), the interval of time between the coronation of Mahāpadma Nanda (who came to the throne of Magadha in 1504 A. Y.) and the commencement of the Andhra Dynasty (which began to rule Magadha in 2305 A. Y.) is stated to be full 800 years.

When this great constellation of the seven sages of the Ursa Major shall again reach the asterism Punarvasu (in its second revolution after the Mahabharata War), the Empire of the great Gupta Kings shall begin to decline: and when they shall actually enter the asterism of Purvabhadra (thereafter, the kingdom of Magadha will pass from the Guptas to the Pāla kings).

Now these statements are, more or less fully corroborated by the statements contained in the complete version of the manuscript copy of the Matsya Purana in Tamil Grandha Script

(which practically agrees with the above version and with most of the versions of the other Puranas, though the accounts given in them are not so full and complete as in the Kaliyuga, Raja Vrittanta. But owing to the admittedly imperfect nature and inaccurate readings of some of the printed texts of these Puranas a number of mis-conceptions have crept into the History of Ancient India, and the confusions thereby created have been worse confounded by some of the Oriental scholars, who, taking advantage of these wrong versions, have now practically succeeded in unsettling the whole of Indian Chronology by their own pre-conceived and unfounded theories substituting their own fertile imaginations and false synchronisms in the place of the solid and substantial facts and figures which stare at them at every step. The result is that we Indians are now made to give up our own ancient system of Chronology which has been uniformly accepted and acted upon from the most ancient times by all classes of Hindus, Buddhists, Jains and Muhammadans, nay even by Europeans and other foreigners; and we are asked to depend entirely upon the so-called Greek synchronisms which wrongly identify Sandracottus of the Greeks with Chandragupta Maurya of the Hindus, and which thereby make Chandragupta, the Founder of the Maurya Dynasty, a contemporary of Alexander the Great, placing his accession to the throne in or about 322 B. C., which is now made the starting point backwards and forwards in all Puranic calculations. instead of the year 3102 B.C., the date of the commencement of the Kaliyuga, which has been hitherto accepted by all Indian as well as foreign authorities without a single exception, and which has been uniformly taken to be the fixed point from which all Vedic and Laotic, Historical and Astronomical, calculations have been, and are still made. And the worst pity is that even the date of the Kaliyuga is now attempted to be fixed by this so-called starting point—the so-called Anchor sheet of Indian Chronology which is now taken to be an axiom of Indian History, which even impartial and patriotic Indian scholars are afraid to question.

Now these learned orientalists, Viz. Wilson, Cunningham Buhler, Stein, Fergusson, Lassen, Hultzsch and others do not hesitate to agree in placing the Mahabharata War in the year 36 before Kali, which, according to them and to all Hindu, Buddhistic, Jain and Muhammadan authorities, commenced in 3102 B. C. (i. e. the date of the Mahabharata War was 36 + 3102 = 3138 B. C.). They had no objection to place the date of the War 2811 years before the commencement of the reign of Chandra Gupta of the Great Gupta dynasty who, according to the correct synchroism, was the Sandrocottus of the Greeks, who was actually reigning at Magadha at the time of the expedition of Alexander the Great in 326 B. C., and whose son was Samudragupta, the young prince Sandracottus or Sandrocytus of the Greek historians.

In doing this, we are not inventing any new date for the Mahabharata War, but are only reasserting the same old date based on the general tradition of the country which had been uniformly given by the Hindus to this great event. The Hindu astronomers are mentioning the expired years of Kali in their yearly calenders (Almanacs) and the year 1952-1953 A. D. corresponds to 5053 Kali year expired. If we add 36 to the expired Kali year 5053 we get 5089, year of the Mahabharata War expired.

In connection with this subject, we are not ignorant of another theory which is based upon the wrong construction of a Verse quoted from Vriddha Garga, by Varahamihira in his Brihat-samhita (ch. XIII verse 3) from which the date of the Great war is attempted to be fixed in or about 2418 B. C. by placing it 2526 years before the Saka-Kala, which, by some of the later astronomers, including Dr. G. Thibaut and his protege Mahamahopadhyaya Sudhakara Dvivedi, is assumed to be identical with Salivahana Saka, which commenced in 78 A.D. We have fully discussed about this subject and showed the absurdity of this theory in our book named "Chronology of Kashmir Kings Re-constructed".

We will only briefly indicate here, for the information of our readers, that the Saka-Kala, spoken of in the said famous verse from Vriddha Garga, was not the Salivahana Saka, but

it distinctly denoted the Saka-kāla as the first hostile advent of the Sakas or the Persians into India, who, according to the history of the Persians, as narrated by Herodotus and Xenophon, first began under their ideal king Cyrus the Great, to make hostile incursions into India from the Persian Province of Sacae in 550 B. C. just 2526 years after the death of Yudhishthira and this is believed to have taken place in the beginning of the Laukika or Saptarshi Era, which commenced, even according to Kālhana's "Rajatarangini" in the year 26 of the Kaliyuga, corresponding to 3077-76 B. C. From that time they appear to have established Satrapies in the Punjab and in the neighbouring provinces of Kashmir under Darius Hystaspes and his followers but they are said to have been completely vanquished and driven out beyond the Indus about the year 457 B. C.,—by Sri Harsha Vikrama of Ujjain.

#### *The Cycle of Saptarshis*

We know, as a matter of fact, that the new cycle of the Saptarshi Era called the Laukikābda commenced in the 26th year of the reign of Parikshit in 3077-3076 B. C. and its second cycle (after the lapse of 2700 years) commenced at the time of the 27th King of the Andhra Dynasty in 377-376 B. C.

But one might naturally object that the stanza in the Puranas, containing the statement of the Srutarshis that the cycle of the Saptarshis (evidently the Laukika Era) which began in Parikshit's time (viz. in the 26th year of his reign) repeated itself after going through a full cycle of 2700 years at the end of the "future" 27 Andhra kings (or more correctly with the commencement of the reign of the 27th Andhra king) distinctly states that the Saptarshis were in *Krittika* presided over by the towering brilliant Agni Pradiptā nāgninā whereas the other stanza in the Puranas which gives a period of about 2400 years or roughly 24 centuries for the interval between Parikshit and the commencement of the Andhra Dynasty states in equally explicit terms that the same Saptarshis were in *Maghas*, the asterism presided over by the Pitris; and as the Saptarshis cannot be, at one and the same time (in this particular case at the time of the birth or reign of

Parikshit) in two different asterisms, *Maghas* and *Krittikas* (between which there will be at least a difference of 7 centuries, in whatever order the asterisms may be reckoned), the statements with regard to these two intervals of time, must be equally unfounded and inaccurate.

The answer to this objection is very simple. The discrepancy is purely nominal and not real. The substance is the same, but only the nomenclature differs. What is *Magha* according to *Vriddha Garga* and the *Puranas* is *Krittika* according to *Srutarshis* and *Varahamihira*; and so the century consisting of the years 3177 to 3077 B. C., will be the *Magha* century of the Saptarshi Era according to the *Puranas* and *Vriddha Garga*, while the same will be designated as the *Krittika* century of the Saptarshi Era by the *Srutarshis* and *Varahamihira*. This point has been fully noticed and explained by Alexander Cunningham at page 17 of his Book on Indian Eras, and we shall refer our readers to his excellent article on the Saptarshikāla, but the distinguished scholar makes a serious mistake in constructing his comparative Table by counting these Nakshatras backwards and forwards from *Maghas* or *Krittikas* in the direct order in which they are enumerated, as the centuries proceed, according to all authorities in a retrograde or reverse order as stated above. Even according to Col. Wilford, these Seven Rishis are supposed to go through the Zodiac in a retrograde motion, for he says: "The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the Seven Rishis or Seven stars of the Wain, which are supposed to go through the Zodiac, in a retrograde motion, in the space of 2700 years". (Vide *Asiatic Researches*, Vol IX. p. 83).

For the ready reference of our readers, we have herewith appended a correct table of the Cycle of the Seven Rishis which will show at one glance the initial year of each century for three complete cycles of 2700 years, in the Yudhishthira and the Christian Eras commencing from 2736 B. Y. corresponding to 5877 B. C., together with its Nakshatra or Lunar asterism, according to the two different modes of reckoning its centuries,

namely, (1) that of the Puranas and of Vridha Garga on the one hand, and (2) that of the Srutarshis and of Varahamihira on the other. It will be seen from this Table that between 38 B. Y. and 62 A. Y. (or in other words between 3177 and 3077 B. C.), the 'Seven Rishis' of the Constellation of the Ursa Major continued to stay in the Lunar asterism of *Maghas* according to the Puranas and Vridha Garga, and in the Lunar asterism of *Krittikas* according to the Srutarshis and Varahamihira.

### 5. Malava-Gaṇa Saka. Kali 2377 or 725 B. C.

The province Malwa attained its independence in 725 B. C., in commemoration of which the Malava-Gaṇa Saka (or Era) was started by the people of Mālwa. The Western Indologists deliberately ignored this fact, and wrongly identified this Era with Vikrama Era of 57 B. C., and consequently brought down all the inscriptions of Malva-Gaṇa Era to the fourth and fifth centuries A. D. Therefore, the period of the Guptas which was identical with the age of the inscriptions was brought to the 4th and 5th centuries A.D. Thus the Gupta Era which actually commenced in 327 B. C., was pushed forward to 319-320 A. D.

So, a close examination of this question is of great historical value.

Mālavānām gaṇastityā yāte Satachatushtayē Trinavati  
Adhikabdañām'

"मालवानाम् गणस्तिया याते सताचतुष्टये त्रिनवति  
अधिकबद्नाम्".

On seeing the inscription of Dr. Fleet, Dr P. Peterson, at first proclaimed it as Vikrama Saka year. He explained it as:

"When four hundred and ninety three years from the establishment (in the country?) of the tribes of Mālavas had passed away." (Vide Jour B.B. R.A.S. Vol. XVI page 381) (Bhandarkar Commemoration Vol. Page 190.)

Dr. Fleet gave this interpretation: "When, by the reckoning from the tribal constitution of the Mālavas, four centuries of years, increased by ninetythree, had elapsed." (Vide, Indian Antiquities Vol XV, page 201 Gupta Ins. P. 87.)

Another inscription found in Mandasar has this: "Pan-  
chāsu Saīśhu Saradām yāte Śvēkānna navati Sahitēshu Mālva-  
gaṇa-Stitivāsāt". Fleet interpreted it as, "from (the establishment

No.	Name of Nakshatras	The Cycle of the Seven Rishis.						Names of Nakshatras No.
		According to the Puranas and Vridha Garga		The Saptarshi Era or Laxikikāhela		According to Srutarshis and Varahamihira		
		B. Y.	B. C.	A. Y.	B. C.	A. Y.	B. C.	
1	Maghā	2738	5877	38	3177	2062	477	Krittikā
2	Āślesha	2638	5777	62	3077	2762	377	Bhārani
3	Pushyā	2538	5677	162	2977	2862	277	Āśvini
4	Pūrvāravu	2438	5577	262	2877	2962	177	Revati
5	Ārdrā	2338	5477	362	2777	3062	77	Uttara Bhādrapadu
6	Mṛigasīrās	2238	5377	462	2677	3162	25	Pūrva Bhādrapadu
7	Rohini	2138	5277	562	2577	3262	125	Satabhīshu
8	Krittikā	2038	5177	662	2477	3362	225	Dhūmīshtha
9	Bharani	1938	5077	762	2377	3462	325	Srīvānī
10	Āśvini	1838	4977	862	2277	3562	425	Uttara Āśhādha
11	Revati	1738	4877	962	2177	3662	525	Pūrva Āśhādha
12	Uttara Bhādrapadu	1638	4777	1062	2077	3762	625	Mūla
13	Satabhīshu	1538	4677	1162	1977	3862	725	Jyēṣṭha
14	Dhūmīshtha	1438	4577	1262	1877	3962	825	Ānūrādhā
15	Āśvina	1338	4477	1362	1777	4062	925	Vīṣākha
16	Revati	1238	4377	1462	1677	4162	1025	Svāti
17	Uttara Āśhādha	1138	4277	1562	1577	4262	1125	Chittra
18	Pūrva Āśhādha	1038	4177	1662	1477	4362	1225	Hasta
19	Mūla	938	4077	1762	1877	4462	1325	Uttara Phalguni
20	Jyēṣṭha	838	3977	1862	1962	4562	1425	Pūrva Phalguni
21	Ānūrādhā	738	3877	1962	1977	4662	1525	Māgha
22	Vīṣākha	638	3777	2062	2062	4762	1625	Āślesha
23	Svāti	538	3677	2162	2177	4862	1725	Pushyā
24	Chittra	438	3577	2262	2277	4962	1825	Pūrvāravu
25	Hasta	338	3477	2362	2377	5062	1925	Ārdrā
26	Uttara Phalguni	238	3377	2462	2477	5162	2025	Mṛigasīrās
27		138	3277	2562	577	5262	2125	Rohini

of) the Supremacy of the - tribal constitution of the Mālavās." (Gupta Insc P. 158). After writing this, he said that it is difficult to interpret the word "Vasit". As the above two Doctors interpreted, "Stiti" does not mean "Sthāpana" or establishment. Prof. Kielhorn said that 'Gaya' means "Gayanā" or reckoning; Dr. Bhandarkar said that the interpretation is not correct. The correct meaning is: "When 589 years elapsed after the Mālavāgaya" here 'Gaya' means 'Collection' tribe and 'Mālavāgaya' means "Collection of Malava People". The complete reading of the Sloka is as follows:—

"Panchaṣu Śāṭeṣhu Śāradāṁ Yāte śhvē Kānna navati  
Sahiteṣhu; Mālava gaṇa stiti vasāt Kālajpāṇīya likhitēṣhu."

“పండసక్ లేప కిరణాంయ లేప్ క్ష్యామ్య వంతిప్పి లేప  
మాలవు గాన్నికార్ కాల్యుపాయింధి లేప”

(Gupta Inscriptions No. 35, P. 154; Mandasor Insc. No. 163)

After an elapse of five hundred and eighty-nine years of the period which was established among the community of Malava people, for the knowledge of time, and was in traditional use; or in accordance with the *Malava gana Saka* which was established for the knowledge of time, after a lapse of 589 years; the latter would be a better rendering. In the above Sloka, the last portion "Kālajñāya likhiteshu" was omitted by the Western writers and hence there was no chance for clear interpretation. When the gap, "Kālajñāya Likhiteshu" was supplied, it would mean that "five hundred and eighty nine years lapsed, since the period fixed for calculation of time, to be in traditional use, among the Malava people. So, it was established by the people of Malava country and was known as 'Mālava Gana Saka'; but it was not known by which king it was established and it has no connection with any ruler. It is the Era established by the people of Malava, in commemoration of their independence and the chronology was calculated beginning from that date. So it is reasonable to call it 'Mālava gana Saka' as noted in the inscriptions and it is not Vikrama Saka.

Dr. Bhandarkar further says:—

In 1912-13, in Mendasor, the third inscription was discovered by me (Bhandarkar). It is as follows:—

"**Sri Malavaganāmnāte prāyaste Kruta Samjñite**  
**Eka Saṣṭi Adhikapraptē Samārata Chatusṣaye**"  
**“శ్రీ మాలవగానామ్నాతే ప్రాయస్తే క్రుతా సమంజ్ఞితే**  
**ఎకా శాస్టి అధికప్రాప్తే సామారతా చతుర్షాయే”**

This means that the year 461 occurred in 'Mālava-gaṇa Saka' which was famous and in traditional use, having the name of "Kṛita". In this connection, Bhandakar discussed to this effect. In this Sloka the expression, 'Mālava Gānāmnātē' is equal to the phrases, 'Mālava-nāmā ganastitya' and 'Mālava-gaṇa stiti vasād' found in the above two Mandasor inscriptions. Now what is the meaning of 'Mālava ganāmnātē'? In Amarakosa the word 'Amnāya' has the Synonym, 'Sampradaya' or tradition. So it must mean, "*the period traditionally in use among the Malava tribe.*" The word "Stiti" means 'what was in established usage.' In the above sloka, the phrase 'Kruta Samjñite' is an adjective to the date. In the latter half of the Sloka, the date 461 with its attribute 'Kruta Samjñite' must be interpreted as Vikrama Saka. So says Dr. Bhandarkar.

He, further says, that he discovered a fourth inscription, in 1915 A.D., at a place called "Nagari," which was seven miles north of 'Chitoorghad', in Udaipur State of Rajaputana. It has the following Sloka:-

"Kruteśhu Chaturśhu Vaiśha Sateśhu Ekāśiptynttarē  
 Svasyām; Mālavapūrvyāyām (400 + 80 + 1) Kārtika Sukla  
 Panchamīyām;.

“ప్రశ్నల పత్రాలన్న పేపర్ లోనుగ్రహించుకొని  
కుటుంబాన్యాం (400 ÷ 80 + 1) రోజుల్లో చూచమన్యాం

In this Sloka, the word, "Kritēśhu" was interpreted to mean "Vikrama Śaka" and he said- 'Vikrama Saka 481 years falls on Kārtika Panchami. The phrase, 'Mālava Purvya' means that which is customary to the Mālava tribe. Whatever the word, 'Krita' meant, Bhandarkar said, it might have been called from old as Vikram Saka. This is neither logical nor reasonable. He did not cite any old document for his statement. The above sentence means, "that which was customary among the Malava community or tribe." This 481 year of Mālavagāna Saka falls on Kartika Suddha Panchami.

Bhandarkar's opinion is that the four phrases in the three Mandasor inscriptions, namely, 1. Mālavānām gaṇastitya- 2. Mālava gaṇa stiti vasāt. 3. Mālava gaṇāmnātē, and 4. Mālava-pūrvyāyām, give the same meaning. "Mālavapūrvya" thus means "Established or Customary among the Mālavās." (Bhandarkar Com. Vol. P.193) This interpretation of 'Mālava Purva' as the Saka established traditionally by Mālavās is no doubt appropriate but to call it Vikrama Saka is unreasonable.

As it is stated to be traditional to Mālava people, it ought to have come into vogue with the existence of the Mālava tribe or the dawn of Mālava as an independent State; and it should have been in custom. Then only it would apply to the whole community and would become fixed. In case it refers to a certain king, it can not be applied to the whole people. Now, all the existing Sakas bear the names of the kings; for instance, Yudhishtira Saka, Cyrus Saka, Sri Harsha Saka, Vikramarka Saka, Salivahana Saka and others, go by the names of the rulers. The Gupta Saka was termed after the Gupta Dynasty. *Loka Kala* or *Laukikābda* was established by the people and hence was called after the people. Similarly, Mālavagana Saka concerns all the country-men of Mālava. So, it is styled, "Mālavānām gaṇastitya; Mālava gaṇa stiti vasāt; Mālava gaṇāmnātē, and Mālava Pūrvyāyām, but it was not called with the appellation of a particular king. So, the word 'Gaṇa' should be added to 'Mālava Pūrvya' and should be read as 'Mālavagaṇapūrvya'. As the word 'gaṇa' was mentioned in the four inscriptions, it was introduced to refer to the whole people and to give the same interpretation. It was not used to denote any ruler and so we should not consider it as Vikrama Saka. The above expressions evidently indicate that the Mālava Gaṇa Saka had reference to the whole tribe and it should have been a Red-letter-day in the annals of the Mālava people. To know this, we have to make a review of the ancient history of Mālava Country.

Before the Bharata battle, Mālava was an independent kingdom. Since the Bharata War, it was incorporated in Hastinapura Empire and was a feudatory State. In the year of dissolution of Hastinapura Empire, in Kali 1468 or 1634 B.C., "Maha Padma Nanda" became Emperor of Bharata, in Magadha. He invaded against sub-ordinate rulers, killed Kshatriya kings and installed non-kshatriya monarchs in their places. So, the Puranas described him as "Sarva Kshatranteko Nripah" or the "Destroyer of all the Kshatriya Rulers." In 850 B.C., a Brahmin by name, "Dhunji" with the help of the people, united the Mālavās and became king. But he was obliged to be a vassal of the Sovereigns of Magadha Empire. In 730 B.C., a descendant of Dhunji family declared Mālava an independent State.

"In Indian Manuscripts, we find Mālwa noticed as a separate province eight hundred and fifty years before the Christian Era, when Dhunji, to whom a divine origin is attributed, is said to have established the power of the Brahmins and to have been the founder of a powerful dynasty."

"The family of Dhunji is said to have reigned three hundred and eighty seven years when Putraj, the fifth in descent, dying without issue, Adab Pānwar, a prince of a Rajput clan still numerous in Mālwa, ascended the throne, establishing the Pānwar dynasty which continued to hold sway for upwards of one thousand and fifty eight years."

"During the period that Dhunji's family held Malwa, we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the Sovereign of Delhi. From this time we lose all trace of the kingdom of Malwa until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as the encourager of learning and the arts, obtained the Sovereignty." (Memoir of Central India by Ch. Payne K. P. P. 7,8.) Vide K. Venkatachalam's *Kali Saka Vijayanam*, part III P. P. 40)

When Malwa asserted independence in 730 B.C., there was a quarrel with Sātavāhana Emperor "Sri Sātakarni" of Magadha. He was the fifth king in the list of "Andhra Emperors." Some time might have elapsed to make him accept the independence of Malwa. By 725 B.C., Malwa had its independence recognised and it entered into friendly alliance with the rulers of Magadha. From that date, the Malwa people might have established an Era which concerned their community and termed it Mālava-gāya-Saka". According to this, 493 year equal to 232 B.C., would be 95th year of Gupta Saka. During that year, the Mandasor inscription might have been written by the orders of Kumara Gupta I. As related in the Puranas, according to the movement of the Saptarshi Mandala, after the Andhra Satavahanas, the Guptas came to rule from 327 B.C. So, the year 493 (232 B.C.) mentioned in Mandasor inscription would be "Mālava-gāya Saka" but not "Vikrama Saka" which was otherwise called 'Samvat' but nowhere as 'Mālva-gāya-Saka'. Vikramaditya was born after expiry of three thousand years in Kali, as stated in the Puranas. "Pūrṇe Trimsat Satā Varṣhe" and it is discussed elsewhere in this work. So the king by name Vikramaditya was born in 101 B.C. He was crowned king of Ujjain, in 82 B.C., and he founded his era in 57 B.C., after expelling the Sakas from the country. As Vikrama Saka was established in 57 B.C. and was promulgated by the Sovereign, its founder, the previously existing 'Mālava-gāya-Saka' went out of use. There were not many signs of its reference after the advent of Vikramarka.

'Mankuvar' inscription was dated 129 G.S. which would come to 198 B.C. Kumara Gupta I reigned from 94 to 136 G.S. and he (Kumara Gupta I) performed Horse-Sacrifice. His son Skanda Gupta ruled from 191 to 165 B.C. Five of his inscriptions are available. That found in 'Junaghad' in Kathiawar, states that the tank-bund of 'Sudarsana Sagar' had breaches in 136 G.S. and the king had them repaired in 137 G.S. Gupta Saka 136 will be 191 B.C. and 137, 190 B.C. The second was found at 'Kahum', in Gorakpur District of N.W. Paraganas and it contains 144 G.S. which comes to 183 B.C. The third inscription was on a copper-plate: it was obtained from a steamerlet, at Indore, in Betwala Sagar District and 146 G.S. was inscribed

on it, which date will be 181 B.C. The fourth, in Bihar, and the fifth, in Bihar, in Ghazipur District (N.W. Paraganas), were inscribed on Rock pillars. (Vide Dr. Fleet's inscriptions, *The early Gupta kings Nos. 12-16*.)

The last one related that Skanda Gupta conquered Hunas and subjugated a race called Pushyamitras. After the death of Skanda Gupta, the Gupta empire grew feeble. The inscription 'Bhitarasil' mentions that Skanda Gupta's brother, 'Puragupta' (Śīra Gupta) ruled from 166 to 161 B.C., then his son Narasimha Gupta from 161 to 126 B.C. and then this latter's son, "Kumara Gupta II" from 126 to 82 B.C.

The date in 'Saranath' inscription 154 G.S. will be 173 B.C. and it was put, by Skanda Gupta who reigned from 136-161 G.S. or 191-166 B.C. Again in two more Saranath inscriptions 157 G.S. was put, which will come to 170 B.C. These two belong to the period of Skanda Gupta. In "Eran," of Sagar district there was an inscription with date 165 G.S. and name 'Budha Gupta'.

This Budha Gupta was the youngest brother of Skanda Gupta. Budha Gupta might have been a petty ruler, in the Sagar District. The inscription put up at Eran has the date 165 Gupta Saka which will be 162 B.C. (Gupta Inscriptions by Dr. Fleet No. 19.)

The inscription set up by Budha Gupta dated 165 G.S. or 162 B.C. by name 'Eran' inscription tells that two Brahmin brothers called 'Matrivishnu' and 'Dhanyavishnu' erected a pillar to 'Janardana'.

In the 'Bhattiaka Patra' or gift-deed of Dhara Sena II, is found the year 257 Gupta Saka. According to Dr. Fleet, M. G. Pai, D. N. Mukherjee, Alberuni and R. N. Dandekar and others, the date will come to A.D.  $320 + 257 = 577$  A.D. As the Gupta rule declined, according to their opinion, by 515 A.D., to issue a donation-deed in 577 A.D., will be impossible. Hence the date 257 in the above gift-deed should be B.C.,  $327 - 257 = 70$  B.C.

In the Khoh Plates of Saksobhah it was stated, "Gupta Saka Rajya bhuktā 209" or 'after an expiry of 209 years in the Gupta Rule'. According to the calculation of the above scholars, the date will be A.D.  $320 + 209 = 529$  A.D. As the Gupta rule declined, according to their opinion by 515 A.D., the decision of Dr. Fleet, about the Khoh Plates as 529 A.D. was rejected as unreasonable by other scholars. But if we deduct 209 G.S. from 327 B.C. ( $327 - 209 = 118$ ) 118 B.C. seems to be the date of 'Khoh Plates'. In the Ganjam plates of Sasāmka, there is 300 G.S. and it will be 27 B.C.

In the rock inscriptions of Harja Varma at Faipur there is 510 a. s. Harja Varma was ninth or tenth descendant to Sala Stambha of Kamarupa kingly dynasty. From other sources and on the view of the above scholars, we learn that 650 A. D. was the date of Salastambha. Dandekar opined that between Salastambha and Harja Varma ten generations of 179 years might have elapsed and the date would be A. D.  $650 + 179 = 829$  A. D.; and according to Dr. Fleet, a. s.  $319 + 510 = 829$  A. D. Dandekar said that the calculation was in agreement. But this calculation is not correct. The fixing of Salastambha's date was not given and hence there is no chance of verifying it. It was the product of their fancy. The date 510 a. s. of Harja Varma's Faipur rock inscription, will come to B. C.  $327 - 510 = 183$  A. D. So Harja Varma's date will be 183 A. D. There were ten generations between Harja Varma and Salastambha, and at an average of thirty years per ruler the total will be three hundred years. As Harja Varma lived in 183 A. D., Salastambha might have lived, before him  $(300 - 183) = 117$  B. C.

#### 6. SAKA KALA OR SAKA NRUPA KALA OR CYRUS ERA.

On pages 5-16 of this work, under the heading of "Age of Mahabharata war through Persian sources" and on pages 24 to 40 under the heading of "Yudhishtira kala or the Saptarshi era or Loukikabda, we have discussed about this "Sakanrupa Kala or Cyrus era.

In addition to the above discussion, the reader's attention is invited to the following further particulars on the subject.

३२६ वृष्णिवासः वृत्त्वा द्युगो द्वृष्टिः त्वं त्वं

३२७ द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः (Br. Sambhita 13-3)

इति भग्नामुनयाः श्वेति प्रिध्विम् युद्धिष्ठिरे नृपतान् !  
शद्विका पांचका द्वियुता शकाकाल तस्य राज्ञश्च ! !

(Br. S. 13-3)

The sloka means:—"While Yudhishtira was ruling over the country, the Great Bear was in the constellation of 'Magha'. The Swargarohana time of Yudhishtira coupled with 2526 years becomes Sakakala". The Swargarohana time (or the Demise) of Yudhishtira is 3076 B. C., or Kali 26th year. Coupled with 2526 years this becomes  $(3076 \text{ B.C.} - 2526 \text{ B.C.})$ , or Kali  $26 + 2526 = 2552$  B.C., or Kali 2552nd year. So, the Sakakala of Varahamihira is 550 B. C." or 2552 Kali i. e. 550 B. C. (Beginning of Kali 3102 B. C.  $- 2552 = 550$  B. C.)

The first line of the verse means "When the Saptarshis were in Magha, Yudhishtira was the reigning Monarch." The Kaliyuga Raja Vrittanta (Bhaga III, Ch. 3) declares the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of the Kali

Era (3102 B. C. + 75 = 3177 B. C.) and that in Kali 26 (3076 B. C.) on the 1st day of the month of Chaitra, it leaves Magha behind and passes on to the next star and in Kali 26 or 3076 B. C., Yudhishtira attained Swarga, and the Yudhishtira Kala or Loukikabda commenced in 3077-3076 B. C. Dr. Buhler states in explanation of the same that the Great Bear left Magha in Kali 26 or 3076 B. C., and establishes that the Kali Era commenced in  $(3076 + 26) = 3102$  B. C. It is clear from the first line of the verse quoted that Yudhishtira was the reigning monarch at the transition period of time of Dusapara into Kali. So, says Vridha Garga: "Kali-Dusapara सम्भाव्यता वित्तं पितृदावतम्" (तृतीयं वृद्धा गर्गः ३२६३३) So, the Magha star century corresponds to the period 3177-76 to 3077-76. During that Century, 36 years before Kali in 3138 B. C., the Mahabharata War took place, the victor in it Yudhishtira was crowned in the same year, and 36 years subsequently i. e. in 3102 B. C. on Feb. 20th at 2-27-30" when the seven Planets were in conjunction in Mesha, the Kali Era is proved to have commenced. In Kali 26 or 3076 B. C., Yudhishtira attained Swarga. The Saptarshis left Magha and entered the next star and from that time Kali 26 or 3076 B. C., commenced the Saptarshi Era or Yudhishtira Kala or Loukikabda and became current. As it has been, current in Kashmir, in particular, even to this day, it is called 'Kashmirabda'. The verses of Kaliyugraja vrittanta are given by me in p. 32 as nos. 11, 12, 13, 14 in Telugu and their English rendering is given in page 34 from para 5 to 8 in this work.

The statements of Dr. Buhler in this regard have been cited by me in pp. 26 & 27 of this work. Also, Vide Dr. Buhler's preliminary report on the result of the search for Sanskrit Manuscripts, in Kashmir. (Vide Ind. Ant. Vol. V, 27th pages ff. Ed. 1876 and also pages 164 to 268, Ind. Ant. Vol. VI).

The second half of the sloka may be understood in the following words:-

३२८ द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः (३२८)  
द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः द्वृष्टिः (३२९)

"यस्याचा (युद्धिष्ठिरस्य) राज्ञः (कालः) शद्विका पांचद्वयि  
(वात्सरा) युताः (सन) शकाकालः (भवति)".

This is substantially the same as Utpala's interpretation.

In the first part of the sloka the author fixes the Yudhishtira kala at the end of Magha century Kali 26 or 3076 B. C., and in the second half he defines his Saka Kala which is at a distance of 2526 years from Yudhishtira Kala.

Yudhistira Kala or Kali 26+2526=2552 Kali (or 550 B.C.) is the Saka Kala or 3076 B.C. - 2526=550 B.C.

Both these Saka (Eras) are determined by Varahamihira himself here.

This is a nice formula which holds good at all times. Now (in 1954 A.D.) we are in 2504 Cyrus Era (1954+550=2504). Add. 2526 to this and we get 5030, which is the number of years since the commencement of Yudhistira Kala (or Laukikabda or Saptarshi era). Going back by 5030 from 1954 A.D., we get 3076 B.C., the 'Yudhistira Kala.'

We can apply this formula to 427 of Saka Era in Pancha-Siddhanta of Varahamihira and we get 550 B.C. 427=123 B.C. Yudhistira Kala 2526+427 Saka Kala=2953 years from Yudhistira Kala. Yudhistira Kala 3076 B.C.-2953=123 B.C. is the time of Varahamihira's Panchasiddhanta.

Going back from 123 B.C., by 2953 years we arrive at 3076 B.C., the Yudhistira Kala. There can be no objection to place, in 123 B.C., Varahamihira who flourished in the court of Vikramaditya of the Panwar Dynasty, who was crowned in 82 B.C.

Varahamihira was in the court of Emperor Vikramaditya of Ujjain and might have therefore termed himself an Avantika. But the family name "Mihira" is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a History of Kashmir previously to the Rajatarangini of Kalhana) and Varahamihira the astronomer all were, Kashmiris, very likely. It is not unlikely that Varahamihira of Brihat-samhita used in his book the 'Cyrus Era' which was current in his home province till his time. The fact that we do not find the Era or its founder in our Puranas, as some historians think need not invalidate the assumption. There is no mention whatever of the invasion of Alexander in any of our Puranas. But we have not hesitated to take Alexander's invasion as a landmark in Indian History.

I wonder why the modern historians who are seekers after truth do not come forward to accept my interpretation, which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the sloka.

According to those that take 'Saka Kala' to mean 'Salivahana Saka or 78 A.D.' the formula would be Salivahana era plus 2526 = Yudhistira Kala. Salivahana Saka 427=505 A.D. (427 plus 78 A.D.)

Salivahana Saka Kala 427 plus 2526=2953.

Going back by 2953 from 505 A.D., we get 2448 B.C., which is not the time

of Yudhistira (3076 B.C.), and is quite contrary to the time determined according to the first half of the sloka (13-3 of Br. Samhita). So it is clear, the Saka year 427, mentioned in the Pancha-Siddhanta of Varahamihira is not the Salivahana Saka year 78 A.D. This is a matter of calculation and facts and figures and there is no scope for opinion or conjecture in it. The distance between Yudhistira Kala of 3076 B.C., and Salivahana Saka of 78 A.D. is 3154 years (3076 B.C. plus 78 A.D.); 3154 is not mentioned in the sloka as the difference between Yudhistira kala and Sakakala but 2526 is mentioned. So the Yudhistira Kala Kali 26 or 3076 B.C., increased by 2526 becomes 2552 Kali or 550 B.C., the beginning of Varalias' Saka-Kala mentioned in the second half of the sloka, 13-3 of Br. Samhita. Let us calculate as modern historians suggest. "The Saka Kala increased by 2526 years represents the time (3076 B.C.) of that King." Going back from 78 A.D., by 2526 we get (2526-78 A.D.)=2448 B.C. 2448 B.C. does not represent 'Yudhistira kala.' Saka kala 550 B.C. plus 2526=3076 B.C. represents the time of 'Yudhistira kala.' Therefore the Saka kala of Varaha is the Saka kala beginning with 550 B.C., and not 78 A.D.

Now let us see how 2552 Kali (Kali 26 plus 2526 or 550 B.C.), can be called Saka-kala. It should be remembered that the Persians were Saka of Indian origin, their full name being Parasakas in Sanskrit books as distinct from the other Saka who were simply called Saka. The word Parasakas is a corruption or a derivative of Parasakas.

While there is this abundant proof of the Saka Bhupaka Kala (Era) of 2552 Kali or 550 B.C., why should the modern historians hesitate to accept it.

#### 7. SRI HARSHA SAKA KALI 26-15, B.C. 457.

The history of Maiwa Rashtra has been described in detail in the course of the narrative relating to Melava-Gapa Saka. A Brahmin dynasty by name Dhunji ruled over the kingdom in the 6th century B.C., when the last king of that dynasty died issueless, and the kingdom passed into the hands of another Brahmin dynasty of the name of the Panwar. All along, its capital was Ujjain. Last of the Panwar had no sons but an only daughter named 'Seelavati' and she was given in marriage to one Chandra Sarma, the most renowned and learned scholar of his day. They had two sons and they inherited the Maiwa Rashtra as Dauhitras. They are Bhartri-Hari and Sri Harsha known in history as Sri Harsha Vikrama. Vikrama is the title he acquired by reason of several victories he achieved in repelling the invasions of 'Sakas etc.' from across the North-western frontier. It is this "Sri Harsha" who started the "Harsha Samvat" 457 B.C.

It will be appropriate to learn a few facts about Chandra Sarma which mark him out as the fountain of Vedic culture and pillar of Vedic Dharma.

Having installed his Son on the throne, Chandra Sarma renounced the world and entered the order of Sanyasa. He imparted his learning to many disciples and produced many scholars. He accepted Govindapadacharya as his Guru and received initiation into Brahma Vidya sitting at his Holy Feet. At the time of initiation into Sanyasa, the great Guru, gave Chandra Sarma the new name of "Govinda Padacharya" by which name alone he is known in Vedic and religious literature. Our Ādi-Sankaracharya was initiated by this venerable Govindapadacharya and was given Sanyasa.

Chandra Sarma had three wives, one belonging to the Brahmana-Kshatriya family or a family of Brahminical kings, another belonging to the Vaisya caste and the third to the Sudra caste. Some people have wrongly supposed that he had a Brahmin wife and a Kshatriya wife. But Brahmana-Kshatriya in this connection is a compound word meaning a family of kings belonging to the Brahmin caste. The name of the Brahmana-Kshatriya wife was Seelavati. Chandra Sarma is said to have wives of the Brahmana-Kshatriya, Vaisya and Sudra castes. But there is one peculiarity with regard to the Brahmana-Kshatriya wife. Some have understood the word Brahmana-Kshatriya as two wives belonging to Brahmana and Kshatriya castes.

#### THE GLORY OF UJJAIN

"Ujjain had hitherto been ruled by an independent chief for a long time. It was a great centre of learning at least from 2450 Kali (652 B. C.). The literary greatness of this town can be realised from the history of Sri Harsha (Vikramarka), who breathed his last in 2645 Kali, (457 B. C.) and from the previous history. Before Sri Harsha (Vikramarka,) Ujjain was ruled by his maternal grand father, whom Sri Harsha succeeded. The mother of Sri Harsha was the daughter of the king of Ujjain. The father was the well-known scholar, Chandra Sarma. Chandra Sarma was the custodian and propagator of all oriental Lore. He studied the Mahabhasyam of Patanjali, from Gaudapada and propagated it throughout the length and breadth of India, during his Gurkastham. He took up Sanyasa in his old age, received his Brahma Vidya from the same Gaudapada in his Turiya-rama, and taught it to Sri Vidyasankara (Ādi Sankaracharya who founded our Paramahamsa Samajam.)

Thus Chandra Sarma of Ujjain prestige was Govindabhadgavatpada the holy Guru of the well-known Sri Vidyasankara (Ādi Sankaracharya). Had it not been for the laborious work of Chandra Sarma (Govinda Bhagavatpada, his Sanyasa name) there would not have been any chance for the keeping up of the Indian Literary Lore even to the present day.

Ujjain is known to have been a great centre of Astronomy, from a long time. Maya, the father of Indian Astronomy, who lived at the

beginning of the Tretayuga, and who lives even to this very day through his Surya Siddhanta, the highest genuine documentary evidence that has recorded the exact date of the beginning of the universe, correct to the second, and the only extraordinary authority to find out the chronology of the Universe, speaks of Ujjain as one of the observatories directly north on his own meridian. Not only that it is the seat of one of the Jyotirlingams, Maha-Kala by name. As such, Ujjain can very easily be remembered as one of the prominent places in Bharata Varsha from ancient past.\*

The chief among the disciples of, and one in regular succession of Vedantic teachers from, Gaudapadacharya, was Govinda Yogi. This Govinda Yogi or Govinda Bhagavatpada as Sankara uniformly calls him in his Works was no other than Chandra Sarma, the renowned grammarian who is said to have had the special fortune of preserving to the world Patanjali's Mahabhasya on Pāṇini's Ashṭadhyāyi, as amplified by Kātyāyana's Vartika, Mākābhāshya on Pāṇini's Ashṭadhyāyi, as amplified by Kātyāyana's Vartika, as we possess it at present. The traditions current in different parts of India as well as the written accounts that are recorded in Patanjali Vijaya Gaudapādolasa, and Harimisriya, inform us that he was a learned Brāhmaṇa of Prāchyadeśa, that he was well-versed in the Vaidika and Laukika literatures of his day, that he had the special fortune of learning the Mahābhāshya from Gaudapādacharya, and that he settled at Ujjain and married Seelavati the only daughter of the Brahmin king of Ujjain who descended from the Brahmin dynasty of Dhunji" who established a Brahmin kingdom in Ujjain in the ninth century before Christ. It is learnt that he also married two other wives (Sumati and Madanarekha) from the Vysya and the Sudra castes, and became the father of four sons who all became renowned in Indian Literature under the names of Bhartri-Hari, Sri Harsha, Bhatti and Vararuchi. †

Bhartrihari or Bhartri prapancha, as he was generally known in his later Āshrama, was the eldest son of Govinda Bhagavatpada by his Brahmin wife Seelavati (Daughter of the king of Ujjain). He is said to have ruled the kingdom of Ujjain for some time, as being the eldest son of his royal mother by Chandra Sarma, but being disgusted with the unchastity of his beloved queen, he soon resigned the kingdom in favour of his valorous brother Sri Harsha (Vikramāditya). He, thereupon, became a Sanyāsin and lived with his aged father as one of his constant akṣaya. His proper name was 'Hari' and 'Bhartri' was merely a title like "His Majesty."

\* Vide pages 146-148 of "Epochs of Bharata Varsha" By Jagadguru Kalyāṇananda Bharati Māntracharya swamy of Sringeri Sri vīrūpāksha Peetam.

† This 'Vararuchi' is different from the 'Vararuchi' of 57 B. C., one of the nine Gems of Vikramāditya's court.

Govinda Bhāgavatpāda lived partly at 'Badarikāsrama' on the Himalayas, where his teacher, great teacher and great-great teacher lived, learning the Vedānta from their lips, and partly at 'Amarakanta' on the bank of the Narmada near Ujjain teaching the Vedānta to his disciples in turn. Govinda Bhāgavatpāda was like his Parama guru (Sri Sukayōgindra), a born Siddha and a great yogin. Besides the Mahābhāshya which he is said to have reproduced in its present form, only three other works—Yoga Tarāvali, Advaitānubhātti, and Brahmagāmṛita Parshini— are ascribed to him.

Sankara, after wandering for nearly a year in search of his appointed Guru, arrived with his co-student and disciple Vishnu Sarman (Sanyasa name "Chitsukhāchārya") on the bank of the Narmada, and met Sri Govinda Yogan, by a happy coincidence, in his own hermitage, surrounded by his illustrious son Bhartri Hari (who was also a Sanyasin) and his disciples. Sankara gladly chose Govinda Yogan as his holy teacher, and the latter was most happy to accept the former as his worthy pupil. Though the teacher felt himself inferior to the pupil, yet Govinda Bhagavatpāda obeyed the Lord's command by making Sankara go through the formalities needed for becoming a full ascetic (*Karma-Sanyasin*).

In his *Brihat-Sankara Vijaya*, Chiteukhācharya informs us that Sankara took the permission of his mother to become a Sanyasin on the 11th day of the Bright-half of the month of Kartika of the year 2639 of the Yudhishtira Śaka (corresponding to 500 B. C.), and was ordained as a regular Sanyasin by Govinda Bhāgavatpāda on the 2nd day of the Bright-half of month of the Phalguna of the year 2640 of the Yudhishtira Śaka (corresponding to 499 B. C.). So, Sankara became a full Sanyasin in his tenth year, and under the guidance of Govinda Bhāgavatpāda and his worthy son Bhartrihari, he became master of all the Śastras before he completed his twelfth year. It is said that Sankara had very great reverence for Bhartrihari or Bhartriprapancha as he calls him and it was in emulation of him and at his inducement that Sankara wrote many of his minor works and commentaries.

"While Sankara was in Kalati attending his mother's funeral ceremony, a young Brahmin by name *Sanandana* arrives at Kalati and informs Sankara that his revered Guru Sri Govinda Bhagavatpāda whom he had left at Budorikās'rama has returned to his hermitage at Amarakantha (or Amareswar) on the bank of R. Narmada owing to serious illness and that he is very anxious to see him before he quits his body in the world. After enquiring of the young man of his object in going to him, Sankara accepts Sanandana as his disciple and starts at once to Amareswara with his two disciples Chitrukha and Sanandana, and manages to arrive in the course of a month at his Guru's hermitage.

"There, in the island of Māndhāta, formed on the Vaiduryamāṇi-  
Parvata in the middle of Narmada, Sankara finds his aged and revered  
Guru, Govinda Bhāgavatpāda, lying on his death-bed surrounded by his  
devoted son Bhartrihari and his other loving disciples anxiously watching  
the last moments of his mundane existence as a Yогin, and is deeply moved  
at the pitiable sight of his teacher who had already lost his consciousness. It  
was in the cycle year 'Plavanga' the Purnima (Full-Moon) day of the month  
of Kārtika of the year 2646 of the Yudhishthira Sakam (493 B.C.). On hearing  
the sweet voice of Sankara crying by his side, Govinda Bhagavatpada  
suddenly recovers his senses, rises up like a strong healthy man from his  
bed, embraces Sankara with his arms, exhorts him to undertake his victorious  
tour (Dig Vijaya) throughout India to establish his Adwaita Philosophy  
in the world, orders his pupils to follow Sankara in future as their master,  
imparts to them his last lesson on the duties of a Sanyasin called *Turiyāṣṭrama*  
*Dharmaṭpadesa*, - blesses Sankara once more and ensures him success  
in his grand undertaking and quietly passes away from the world, Yогin as  
he was, uttering the sacred syllable Om (Prajaya) as his last word on this  
earth. (493 B.C.)

"As soon as the ceremonies connected with the Siddhi of Govinda Bhāgavatpāda are over, and his body is interred in a *Samadhi* (Tomb) constructed by the disciples for the time being, Sankara admits Sānandana into the sacred order of Sanyasins.

"It is stated by Chitsukhācharya, in his *Brihat Sankara Vijaya*, that when the wonderful news of the Siddhi (death) of Govinda Bhāgavatpāda reached the ears of Sri Harsha Vikramāditya, the then Emperor of Ujjain, he proceeded to the island of Mandhata in Amerswara on the Bank of the Narmada where the sacred body of his revered father was interred by his disciples and in memory of his sacred name whose last word was Ōmkara, caused the great temple of Ōmkaranatha erected over his Samadhi. Compare also the following verse of *Patanjali Charitra* (VIII-72):

క్రిత్తమాచర్య పోవైపాపిల్లా ॥  
సేవించ దానాను ॥ కీర్తిం చంపాల సంఘమ్యా ॥

(Brihat Sankara Vijaya, Prakarana 52.)

“ దుండప్ప ప్రతిష్ఠలన్కి, సేది మాకర్ణ కృత్య ।  
యక కర్తవ్యం రకపి పరయచ్యాదయై ప్రాణపే ।  
శ్వ స్వ ర్మాణ్యకమాశ ధియై విష్ణుయై ॥ ఇషుంత  
కృత్యశాస్త్రి సేది పుధిమా మామయా పుష్పర్వ్యాన్ ॥ २

Ittham prasāya pravāyāḥ swagīṣyān Sankarānugān  
 Niyojya ḡāmkarīchārya madvaitasthāpanā guruh  
 So ha māsmi ti niśchitya vīrujyata ā kāmkshitān  
 Omītyekāksharam Brahma dhyāyannamtaḥ param śivam  
 Sāstra Srutyamga nētrābde (2646) yudhishṭhīra ḡākasyavai  
 Plavamga Kārtike māsi pūrṇimāyām gurordine  
 Srimadgaudapadāchārya sīshyoyogavidām varah  
 Gṛvhāda Bhagavatpādāh siddhīmāmprāpa samyamā

“Govindasya vratikulagurgh siddhimākaraya kruthvā  
Yatkarthavyam tadapi vararuchyādayo bhrātharasthe  
Svē svē karmaṇyavahita dhiyo ḥidyayākīrtimamtha  
Schatvāraḥ pi ethhīthi mabhimatāmujjayinyā makurvan”

We are told by reliable persons that the great shrine of Ömkära-nâtha constructed by Sriharsha Vikramâditya in memory of his sacred father, is even to this day considered by the Hindus as one of their most sacred places of pilgrimage and that a grand festival is celebrated every year in the shrine on the Purjima day of the month of Kârtika in memory of the great day on which Grâvinda Bhâgavat-pâda attained his Brahmabhâva. It is said that this festival attracts over 15,000 devotees from all parts of the country, who consider the sanctity of Narmada river on this day of the year above that of any other river, and say that while it requires 3 days bathing in the Sarasvati, 7 days in the Yamuna, and 1 day in the Ganga, the mere sight of the Narmada at this place suffices to make men pure." (Vide "Age of Saubara" Part I. A. pp. 99-100)

The Western scholars left no stone unturned and tried their utmost to diminish the ancestry and prestige of Bharat. In case they took into account the date of the Bharata Battle, and the decision of Kali Saka as stated in the Samskrit literature, the chronology would have been correct. As this was not their motive, because it would go against their preconceived ideas, they conveniently omitted the traditional date of the Bharata War (3138 B. C.) and the beginning of Kaliyuga (3102 B. C.). The information

supplied by the slokas about Saptarshi Saka of 3076 B.C. was disregarded and they gave free reins to their fancy. They omitted the Mālavaga-ja Saka (725 B.C.) and Cyrus Saka (550 B.C.) and attributed the former to Vikrama Saka (57 B.C.) and referred all the Saka dates to Śālivāhana Saka of a later date (78 A.D.). When Sri Harsha Sakam began in 2645 Kali or 457 B. C., and while foreign astronomers like Alberuni recognised it to be 457 B. C., the Western writers threw a screen over it and fastened it upon Sri Harsha Silāditya of 606 A. D. The Westerners created thus a new Era which was mentioned neither by Hiuen Tsang, a Chinese Buddhist ascetic who stayed for 4 years in the court of Sri Harsha Silāditya, nor by Bāna, the Biographer and State-poet of Sri Harsha. All the references to Sri Harsha Saka (457 B. C.) were thus transferred to Sri Harsha Silāditya of 606 A. D. and they created a non-existent Era and made the dates topsy-turvy. In 457 B. C., Sri Harsha, king of Ujjain conquered the whole of Aryavarta, arrested the invasions of the Sakas and established Sri Harsha Sakam and this was widely prevalent in Nepal. It is used in Nepal inscriptions Nos. 12, 13, 14. (Ind. Ant. Vol. IX. p. 166 ff.). Mālava is the home-land of four Sakas (Eras) viz. 1. Mālava-Gaṇa-Saka. 2. Sri Harsha Saka. 3. Vikrama Saka and 4. Śālivāhana Saka.

Pandit Bhagavapal Indraji, Honorary member of the Royal Asiatic Society, brought to light from Nepal a long Vamsāvali-Parvatīva Vamsāvali which purports to give an un-broken list of the Rulers of that naturally isolated and unique country, with lengths of their reigns and occasional land-marks in the form of the date of an accession stated in an Era, dating back, from 1,768 A. D., to even so great an antiquity as six or seven centuries before the commencement of the Kaliyuga in 3,102 B. C. It consists of several dynasties of kings, and Bhujmivarman, the first king of the 5th or the Sūryavamsa Dynasty is distinctly described, in the said Vamsāvali, as having been crowned in the year 1,389 of the Kali Yuga, corresponding to 1,712 B. C. And according to that Vamsāvali Sivadeva Varman, the 27th king of the Sūryavamsa Dynasty is placed about 338 B. C. For, it will be seen that Amsuvarman, the king of the 6th or Thakuri Dynasty is explicitly stated to have been crowned in the year 3,000 of the Kali Yuga or in 101 B. C. He is described as having reigned for 68 years from 101 B. C. to 33 B. C. It is also stated that, in his time, Vikramāditya came to Nepal and established his Era of 57 B. C. there. Further, Amsuvarman is described as the son-in-law of Visvadeva varman, the 31st and the last king of the 5th or the Sūryavamsa Dynasty, who reigned for 51 years from 152 B. C. to 101 B. C., whom he succeeded. Similarly, the 30th King, Vishnudeva varman, the predecessor of Visvadeva varman reigned for 47 years from 199 to 152 B. C., his predecessor Bhūmadēvavarman, the 29th King reigned for 36 years from 235 to 199 B. C. the 28th king

Narendravarman reigned for 42 years from 277 to 315 B. C., and lastly, the 27th King Sivadevaravarman above-named reigned for 61 years from 338 to 277 B. C.

But a good deal of confusion has been introduced into the Chronology of the Dynasties of Kings that ruled in Nepal by Dr. Fleet, and other Orientalists by mistaking the Harsha Era given in some of the copper-plates as referring to an Era supposed to have originated with Harshavardhana Silāditya of Kanyakubja (Kanouj), who is said to have ruled from 606 or 607 A. D. Thus, in the Charter of Paramabhattaraka Mahārājādhīrāja Sivadevaravarman, the 27th king of the 5th or the Suryavamśa Dynasty of the Nepal kings above referred to, (who, according to the Nepalese Chronology which we noticed above ruled from Kali 2764 to 2825 Kali or 338 B. C. to 277 B. C., for 61 years)—the date of his accession to the throne is given in his inscription as Harsha Samvat 119. And our learned Orientalists at once assumed the Harsha Samvat to be an Era founded by Harshavardhana Silāditya, the patron of the celebrated poet Bana Bhatta and a contemporary of Hiuen Tsang, the famous Chinese pilgrim who travelled in India from 629 to 645 A. D. After making this gratuitous assumption, these Orientalists take the Harsha Samvat 119 given in Sivadevaravarman's charter as equivalent to 119+606 or 607 A. D. (the initial date of Harshavardhana Silāditya of Monouj) or 725 or 726 A. D., and at once jump to the conclusion that the Nepal-Vamsāvali which places Sivadevaravarman's accession about 338 B. C., calculated according to the dates given in Kaliyuga, must be a mistake, and that accordingly he should be placed about 725 or 726 A. D.

Now, taking this bare suggestion proceeding from such high authorities as an axiom to be accepted without proof, the whole of the Vamsāvali of the Nepal Kings was completely changed setting at naught all the specific dates given there, and caring not a whit to reconcile it with those other dates. There is absolutely nothing whatever to show that Harshavardhana Silāditya of Kanouj inaugurated any Era of his own. There is not even tradition of any sort, either oral or written, that he founded any such Era. The Indian and Chinese Literatures are entirely silent upon the point; and both Bana Bhatta, his biographer and court-poet, and Hiuen Tsang, his celebrated guest and councillor, have not stated one word in their numerous works about his (Harshavardhana's) having founded a new Era. If Harshavardhana or king Harsha as he is usually called, had really founded any such Era corresponding to 606 or 607 A. D., it must have been dated from the accession of that famous king; and it is quite unlikely and even improbable, that if such an Era had been founded by Harshavardhana, both these contemporary admirers of the King—Bana Bhatta and Hiuen Tsang would have failed to notice the same in their respective Works.

We have shown that Alberuni, the celebrated Muhammadan historian positively speaks of the existence of Harsha Era in Nepal and other Northern countries in his time, and how, according to him, it falls exactly about 457 B. C., just 400 years before the Samvat or the Vikrama Era. (Vide 'Alberuni's India' translated and published by Dr. Edward C. Sachau, Vol. II. Ch. XLIX. P. 7.)

Now, if we take the Harsha Samvat as referring to the Harsha Era mentioned by Alberuni and a host of Indian writers, Sivadevaravarman's Nepal Charter will have to be placed in B. C. 457 minus 119 or 338 B. C. or Kali 2764, which exactly tallies with the original date given in Kali Era assigned to the said king in the Nepal-Vamsāvali, as published in the Indian Antiquary, Vol. XIII pp. 411-428, by Pandit Bhagavanlal Indraji Ph. D. Thus, it will be seen that the objections raised by these Orientalists against the authenticity of the Nepal-Vamsāvali have no basis.\*

#### 8. GUPTA SAKA. KALI 2775 OR 327 B.C.

The Western scholars discussed at length about the beginning of the Gupta Era and each one arrived at his own date. Dr. Fleet said it was 319-320 A. D., M. A. Pai fixed it as 272-273 A. D.; D. N. Mukherji guessed it to be 419-20 A. D., Pandit Shama Sastri refuted the above three dates and settled it as 200-201 A. D.; Alberuni thought it to be 319-320 A. D. Cunningham surmised it as 167 A. D. Baily fixed it as 180 A. D. D. R. Dandekar agreed with Alberuni and decided it to be 319-20 A. D. But none of these scholars took into account the date of the Bhārata War and the genealogy of the kingly dynasties mentioned in our Puranas. The difference of opinion arose from the mistaken impression of Maurya Chandragupta to be contemporary king of Magadha in 326 B. C., on this assumption, they fixed the periods of the kings, shifting them forwards and backwards. This error resulted in a wide disparity of time. If they calculated on the basis of Bhārata battle, (3138 B.C.) they would have realised their mistake and come to correct chronological conclusions.

Prof. Troyer and an Andhra scholar, Kappayya discussed this topic at length and pointed out the blunder. They proved conclusively that Maurya Chandragupta was not the contemporary of Alexander but only Gupta Chandra Gupta. Prof. Maxmuller, Dr. Fleet and other authors did neither correct their mistake nor give reply to the arguments of Troyer and Kappayya. Though Max-Muller learnt about the theory of Troyer and the refutation of Maurya Chandra Gupta's contemporaneity with Alexander, he

\*Vide my Chronology of Nepal History Reconstructed.

maintained studied silence; he had not the fairness to change his wrong date. As this blunder was a stumbling block in fixing the dates, the same error continued all through the reigning periods of the kings. Taking this as their basis, V. A. Smith and Dubreuil, instead of correcting the Chronological blunders and fixing accurate reigning periods to Indian kings, had the audacity to advise us to neglect and disregard the Puranas, the native authentic sources for our Indian History as follows:—

“If we compare the information given in the Puranas with what is contained in the historical documents we possess, we find that it is only the *Matsya* that deserves to engage the attention of the Historian. We shall not however attach any value to the durations of the reigns given in the *Matsya Purana*, for each time we proceed to verify the dates the Puranas are proved to be in error.”

They admit that “it is only the *Matsya* that deserves to engage the attention of the historian” and at the same time conclude, “We shall not however attach any value to the durations of the reigns given in the *Matsya Purana*.” They should either accept or reject, *Matsya Purana* *intoto*.

In fine, as long as Histories are written on the wrong notion of *Maurya* Chandra Gupta to be the contemporary of Alexander and the reigning periods of the kings are reduced and shifted to and fro, we are destined, to study wrong and false history of India. The Gupta kings ruled for 245 years. So, the Gupta Rule existed from Kali 2775 to 3020 or 327 to 82 B.C. The beginning of the Gupta Era was in Kali 2775 or 327 B.C. Even afterwards, they ruled over petty States till the middle of the 8th century A. D.

#### 9. VIKRAMA SAKA (KALI 3044 OR 57 B.C.) AND 10. SALIVĀHANA SAKA (KALI 3179 OR 78 A. D.)

The Vikrama and Salivāhana Eras begin with 57 B. C. and 78 A. D., respectively. Much controversy has been raging regarding the founders of these two eras and the strength of these exponents of the various theories lies but in conjectures. The conjecture of Dr. V. A. Smith on the Vikrama Era is as follows:—

“The popular belief which associates the Vikrama Era of 58-57 B. C. with a Raja Vikramāditya or Bikrama of Ujjain at that date is erroneous. There was no such person then. It is however, true that probably it was invented by the astronomers of Ujjain. The first name of it was Malwa Era.

\* Early History of India, 2nd Edition P. 194, by V. A. Smith and Ancient History of the Deccan, by G. Jouveau-Dubreuil, P. 41, 1920 Edition.

The term *Vikramakāla* used in later times must refer to one or other of the many kings with the title of *Vikramāditya* or *Vikrama*, who was believed to have established the era. The king referred to may be presumed to be Chandra Gupta II. *Vikramāditya* who conquered Ujjain about A.D. 390. The Gupta Saka eras changed their names similarly, becoming known in after ages as *Valabhi* and the *Salivahana* eras respectively. (Vide, The Oxford Students’ History of India P. P. 80, 81 By V. A. Smith Ed. 1915.)

Dr. Bhandarkar in his Commemoration volume P. 192 writes on Vikrama era in the following way:—

“The theory that *Vikramāditya* was the originator of the *Vikrama Samvat* must, therefore, be given up, and the sooner we consign it to the region of oblivion, the better.”

Prof. E. J. Rapson, in his Cambridge History of India Volume I, Page 571, Ed. 1922, writes thus: “To Azes I has been attributed the foundation of the *Vikrama* era in 58 B. C.”

Baudaji and Cunningham held that *Goutamiputra Satakarni* and *Salivahana* were identical. Bhandarkar and Dubreuil were of opinion that *Chastana* was the founder of *Salivahana* Era. Stenknow said that *Vima-Kadphises* founded the era. Altekar opined that the so-called *Salivahana* Saka is *Kaniska*’s Era. Several scholars have asserted that *Salivahana* is the same as *Hala-Satavahana*, and they base their assertion on references in *Hala-Saptasati*, *Kathasarit-saṅgara*, *Lilavati* etc., to *Salivahana* and *Hala-Satavahana*.

It should be noted that the *Hala-Satavahana* or *Salivahana* referred to in these Books, is not the *Salivahana* who was the founder of the Era of 78 A. D. Much confusion has arisen owing to the wrong identification of the personality in these Works with founder of the Era.

I cannot believe that the western scholars who could pull out the histories of *Bhoja Raja* of the *Panwar* dynasty and *Prithvi Raja* and *Jayachandra* of the *Chauhan* or *Tomara* dynasty could be ignorant of the correct history of *Vikramāditya* and *Salivahana*. Regarding *Bhoja*, *Prithvi Raja* and *Jayachandra*, these historians have drawn their material from *Bharishya-Maha-Purana* and the same Purana gives in detail an account of *Vikramāditya* and *Salivahana*. The well-known historian *Pargitar* advised his co-workers in the field of historical research to rely on *Bharishya-Maha-Purana* so far as the list of the successive kings of various dynasties was concerned.

Mr. V. A. Smith in his “Early History of India,” P. 23, quotes *Pargitar* thus:—

Mr. F. E. Pargiter in his valuable work, *The "Dynasties of the Kali Age,"* has succeeded in obtaining more definite results. He suggests that the *Bhavishya Purana* in its early form was the original authority from which *Matsya*, *Vayu*, *Brahmānda* derived their Dynastic lists. The versions of the lists as now found in the *Matsya*, *Vayu*, *Brahmānda Puranas* grew out of one and the same original text."

So, it is impossible that the western scholars should be ignorant of the accounts of *Vikrama* and *Salivāhana* in *Bhavishya-Mahā-Purāna*. They purposely ignored the four Dynasties of *Agni Vamsa* which covered over a period of about 1,300 years, from 101 B. C. to 1193 A. D. i. e. from the time of *Vikramāditya* to the time of *Prithvi Raja* taking *Bhojaraja* alone from the list of the Panwar dynasty leaving the Era-founders, *Vikramāditya* and *Salivāhana* in the intervening period. Even before *Vikramāditya*, the four Dynasties of *Agni-vamsa* covered over a period of 291 years from Kali 2710 (392 B. C.) to Kali 3001 (101 B. C.). This intentional bungling was necessitated by the theory which makes *Alexander* and *Chandragupta Maurya* contemporaries. The Chronology of ancient Indian history, right from the time of *Mahābhārata* war (3138 B. C.) down to the beginning of *Gupta* Dynasty (327 B. C.), had to be compressed by 1207 years so as to suit the contemporaneity of *Alexander* and *Chandragupta Maurya*.\* For this very purpose *Gautama Buddha* who actually flourished in the 19th Century B. C. is placed in the 6th century; *Chandragupta Maurya* who lived in 1534 B. C., is brought down to 323 B. C. The *Andhra-Satavahana* dynasty which commenced in 833 B. C., is dragged down to 220 B. C., and is made to last till 240 A. D. i. e. for a period of 460 years. Even then they had to meet with certain difficulties. They made the *Sunga*, the *Kanva* and the *Andhra* dynasties, contemporaneous simply to compress the Chronology. They had

\* Kali era began in the year 3102

B. C. 20th Feb. at 2.27.00 hrs.

3102 B. C.

*Mahābhārata* war took place 36 years before Kali.

After the War, *Somādhi* of the *Bṛhadradha* dynasty was crowned as king of *Magadha* in 3138 B. C., and the Dynasty ruled for 1006 years.

Then, *Pradyota* Dynasty ruled for 138 years.

*Sisunaga* Dynasty for 360 years

*Nanda* Dynasty for 100 years

Then the *Maurya* Dynasty began with *Chandragupta Maurya*, the first king

Invasion of *Alexander*

3138 B. C.

3138-2132 B. C.

2132-1994 B. C.

1994-1634 ..

1634-1534 ..

1534 B. C.

327 B. C.

Difference 1207 years

to drive away the two great Emperors and Era-founders-*Vikramāditya* and *Salivāhana* out of the historical field identifying *Hala-Satavahana* of the 5th century B. C. with the *Salivahana* of the Panwar dynasty of 78 A. D. The *Gupta* dynasty and the *Gupta* Era of 327 B. C., are placed in 320 A. D.

*Vikramāditya* and *Salivāhana* were historical persons who extended their Empires from the Himalayas to Cape Comorin. Our historians summarily dispensed with them as mythical persons and ascribed these Eras to some nameless Saka kings. This is an extraordinary case of audacity. It is a wonder that Indian scholars followed the same line and fruitlessly tried to trace out the unknown Saka kings instead of searching their own Puranic literatures to have the correct history of the Founders of these Eras.

*Vikramāditya* and *Salivāhana* are historical personages and both of them belong to the Panwar dynasty of *Agni-vamsa*. Of this dynasty, *Vikrama* was 8th, *Salivahana* the 11th, and *Bhoja* the 21st king. *Salivāhana* is the great grandson of *Vikramāditya*, and he should not be confounded with *Hala-Satavahana* who belonged to the *Andhra-Satavahana* family and flourished in the 5th century B. C. (i. e. 500-495 B. C.).

We give below all the authoritative evidences that go to show the existence of *Vikramāditya* and *Salivāhana* during the first centuries before and after Christ respectively.

The *Matsya*, *Vayu*, *Brahmānda* and other *Puranas* relate the history from the *Mahā Bhārata* war (3138 B. C.) to the end of the *Andhra* Empire 327 B. C. The history of the Great *Gupta* Emperors from 327 B. C., to 82 B. C., was described *Kalīyugājaeruttānta*, a great work. The history of the subsequent sovereigns of the four *Agni Vamsas* from 82 B. C., to 1193 A. D., was narrated in the third chapter of *Bhavishya Mahā Purāna*. The Western historians question the authenticity of the *Bhavishya Mahā Purāna* as it contained the histories of *Jesus*, *Mohammed*, and the Histories of some of the other *Mohammudan* kings.

#### THE AUTHENTICITY OF BHAVISHYA MAHĀ PURĀNA.

This standard work makes mention of *Vikramāditya*, the son of *Gandharva Sena*, as the king of *Ujjain*, in the first century B. C., and states that he conquered the whole of *Bhārata Varsha* from *Setu* to *Himāchala*; and was Emperor over the territory, having crossed at North-West of the river *Sindhu* and gone as far as *Herat* and founded the *Vikrama* Era, in 57 B. C., or 3044 Kali year. This ruler was born in the Panwar dynasty, one of the four *Agni Vamsas*; he was the 8th in the List of the kings. In *Bhavishya Mahā Purāna* in the *Prati Sarga Parva* of one hundred chapters, these *Agni Vamsas* were described in 72 chapters; of these, 44

chapters were devoted exclusively to describe the great deeds of the two Emperors, Vikramāditya and Salivāhana. The Western scholars spread a broad over these two illustrious Emperors, having declared that they were not in existence and their Eras were fathered upon non-existent Saka kings of whom there was no mention anywhere. Besides this denial, they proclaimed that the *Bhavishya Purana* was not, at all, an authority, as it contained the history of the Muhammadan and Christian rulers. Further, they pronounced that *Bhavishya Purana*, in its early form, was the Source for all the *Purāṇas* and as it consisted of modern history, it could not be accepted as authority. The readers may consider who might have inserted the fables of Adam and Eve, in *Bhavishya Purana*! The Indian Sanskrit scholars, nowhere have added the histories of other countries in their Holy works; but they made only slight references to the History of the Mlechha tribes, as far as they had connection with our country's history. In this case, it is neither plausible nor probable that they inserted the history of countries like Arabia and particularly of the Hebrew race, in their sacred *Puranas*.

In order to prove the historicity of their imaginary God-head of religion, namely, Christ, some Western Writers, were obliged to invent the story of Adam and Eve, the supposed first parents of the Human race and to get it composed up-to-date in Sanskrit and inserted in *Bhavishya Purana*, since it was a book written on Palmyra leaves. To serve as a confirmatory evidence to their concocted story, they might have had the history of Muhammad and the Muslim rulers also composed in Sanskrit and inserted in *Bhavishya Purana*; Also, this interpolation might have been made with a motive to disprove the authority of *Bhavishya Purana* which gave an accurate account of our history from the date of the Bhīrata Battle to the invasion of Muhammad Ghori (B. C. 3138 to A. D. 1193), and thereby to deny the very existence of the historic personages, of Vikramāditya and Salivāhana, to strengthen their pre-meditated theory of the modernity of Indian History. Having done this, they began to proclaim, that *Bhavishya Purana* can not be accepted as an authoritative work. The later history of the great Gupta Emperors was described in the work "Kaliyuga Rāja Vṛittiṇī" and the History of the subsequent Sovereigns of the Agnicūmas, namely, 1. Panwar, 2. Chauhan or Thomara, 3. Sukla or Chalukya, 4. Parihar or Pratihara dynasties, was written in detail, in the *Prati Sarga Parva* of *Bhavishya Mahā Purana*.

The Western Historians accepted that there were four Agni Vamsas, namely, 1. Panwar, 2. Thomara, 3. Chalukya and 4. Parihar dynasties. They admitted the fact of Prithvi Raj, Jayachandra and Rani Samyukta being fought with the Muhammadans in the 12th century A. D., and they

wrote these in their histories. Except the transposition of Bhoja of 7th century A.D., the foreign historians approved of Bhoja, belonging to Panwar dynasty and Kalidasa having lived in his royal court. There might have existed another king Bhoja in 11th century A. D. Though they were aware of the history of these four Agni Vamsas, why did they not give their history from 4th century B. C., to 12th century A. D., and what is the cause of omitting the lists of the rulers of those dynasties? The responsibility for this omission rests upon the modern historians. For all the books that give the history of "Prithvi Rāja Rasa" and the Agni Vamsas, the main source is *Bhavishya Purana*. The Western scholars took from these four Agni Vamsas, the necessary information suitable for their theories and omitted the rest. In case the whole history was narrated, they would have to confess that Vikramāditya and Salivāhana were illustrious emperors and that they were the founders of their own Eras. So they had not only denied their existence, but also inserted into *Bhavishya Purana* the later history of the Muhammadans etc., deleted some Verses from the history of ancient royal families, and mutilated it in such a way as to create lacuna. All these additions and subtractions were made in order to disprove the authenticity of *Bhavishya Purana* and they advertised that it cannot be accepted as an authority for purposes of history. In the *Mateya*, *Vāyu*, and *Brahmānda Purāṇas* which were accepted as Source books for history by the Western scholars, it is mentioned, that they narrated the histories of the future kings and dynasties, long before they were born. As the alien chroniclers had no other alternative than to accept them, they reconciled themselves with the theory that these *Puranas* might have been revised during the period of the Gupta kings, and modernised by the addition of later historical information. With these as their basis, they wrote their histories and in doing so they altered the dates and periods of the rulers, at their sweet will and pleasure. Why not the same criterian of authenticity be applied, in the case of *Kaliyuga Rāja Vṛittiṇī* and *Bhavishya Purana*? They might have done so, if Vikramāditya and Salivāhana, were only figure-heads and mere non-entities. On the other hand, they were eminent emperors, world conquerors, wise administrators and, above all, Founders of Eras. Acceptance of their existence would entangle them in a dilemma of consenting to their SAKAS or ERAS. Further, it would land them in another difficult and disastrous situation, namely, of adjusting a diminished period of 1200 years, since they made Maurya Chandra Gupta, a contemporary of Alexander and decided the date to be 323 B. C. To tide over this absurdity and incongruity in chronology, the westerners waived the claims of Vikramāditya and Salivāhana; they had the audacity to identify Vikramāditya as Chandra Gupta of the Gupta Dynasty who got the title Vikramāditya and who was supposed to have existed in the 5th century A. D., to boot. Moreover, they

affirmed that Salivahana and Hala-Satavahana were one and the same, into the bargain. Though Chandra Gupta II got the title Vikramāditya, it was nominal and was never used in correspondence or in the inscriptions. He was called Chandra Gupta II and he lived in the 3rd century B. C., but not at all in the 5th century A. D.

*The reasons to differentiate the two Vikramādityas are as follows—*

**CHANDRA GUPTA II OF GUPTA DYNASTY. VIKRAMĀDITYA OF PANVAR DYNASTY.**

1. Has nominal title Vikramāditya.
2. Pātaliputra was Capital.
3. Not founder of Era.
4. According to Westerners, this king existed in 4th Century A.D. But Puranas state that he lived in 3rd century B. C.
5. After this king, only four ruled for one hundred and fifty years. Then the empire was broken by the Hunas in 82 B. C.
6. "The Kaliyuga Rāja Prītīkā" relates about the Gupta dynasty. The date can be fixed and we have got some Gupta inscriptions. According to both, the Gupta history is the same. But their inscriptions mention 'Mālava Gāga Saka' whose date being 725 B. C., the Westerners call it "Mālava Saka" and identify it with Vikrama Era. They stated that it is Vikrama Saka of 57 B.C. and changed the Gupta Saka from 327 B. C. to 320 A. D.
1. The title Vikramāditya was given by his father; he has nominal title, Harsha.
2. Ujjain was Capital.
3. He was founder of Era. In his name began Vikrama Saka-57 B.C.
4. The Westerners deny the very existence of such a king but accept the Saka Era. Puranas say that a king of this name lived and ruled in 1st cen. B. C.
5. After this king, 24 kings ruled for 1200 years. Then in 1193 A. D. this empire was destroyed by the Muhammadans as a result of the battle of Thaneswar.
6. The history of the Panvar family in which Vikramāditya was born is mentioned in "Bhavishya Purāna." "Rājatarangini" states that this Vikramāditya was the king of Ujjain, in the 1st century B. C. "Nepal Rāja Tāmgāuli" relates that he conquered Nepal and then founded Vikrama Era in 57 B. C., or 3044 Kali. Kalidasa wrote in "Jyotiśrīdāśitaraga" that he dedicated his work to the king of Ujjain, Vikramāditya, in 33 B. C., or 3068 Kali.

Now, we have, established the existence of the two illustrious Sovereigns, Vikramāditya and Salivahana, during the first century before and after Christ respectively. Other standard works confirm the truth of the information supplied by *Bhavishya Purāna*.

"त्रिपुराद्युते वृक्षे त्रिपुरे वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

(धर्म पुराण 3-1-7-14, 15 वर्षाः)

"त्रिपुराद्युते वृक्षे त्रिपुरे वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

"त्रिपुराद्युते वृक्षे त्रिपुरे वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

वृक्षोऽते वृक्षोऽते वृक्षोऽते वृक्षोऽते

"पूर्णे त्रिमात्रे वर्षे काले प्रप्ते भयमकारे  
सकानाम्हा विनाशार्द्धम अर्या धर्मा व्रुद्धये  
जितस्वाज्जया सोपि कौलसत् गुह्याकालयत्"

(धर्म पुराण 3-1-7-14th and 15th verses)

"विक्रमादित्या नामान्म पिता कृथ्वा मुमोदाहा  
सबलोपि महाप्रज्ञाह पितृमातृमन्त्रियामकारह"

(धर्म पुराण 3-1-7-16th verse)

"पांचा वर्षे वयः प्रप्ते तपासर्धे वनम गतः  
द्वादशाब्दम् प्रयात्मग्ना विक्रमेष्वा कृतम् तपः"

(धर्म पुराण 3-1-7-17th verse)

"पश्चादम्बवतिम् दिव्यम् पुरम् याताः स्त्रियान्विताः  
दिव्यम् सिंहासनम् राम्यान् द्वात्रिम्बान् मूर्त्ति मूर्त्तिः"

(धर्म पुराण 3-1-7-18th verse)

"At the completion of 3000 years after the advent of the terrible Kaliyuga, (i. e. in 101 B. C.) a person descended from the abode of Guhyakes in Keilasa, at the command of Siva, for the purpose of destroying the Sakas and uplifting Arya-Dharma. He was born to the great king Chandrasena. The father named him 'Vikramāditya' and felt very much rejoiced. Though a boy, he was very wise and pleased his parents. (Bhavishya Purāna 3-1-7-14, 15, 16 verses.)

When he was five years old, Vikramāditya went to the forest and did penance for 12 years. Having enriched his greatness by penance, he reached the city Ambavāji (Ujjain) and was anointed as a king on a golden throne decorated with 32 golden dolls." (This was in the year 3020 of Kali era i. e. in 82 B. C.) (Bhavishya Mahā Purāna 3-1-7-17, 18.)

It should be noted that Vikramāditya was not a title as some historians think. But it was the name christened by the father.

*Brief History of the reign*

	Kali	B. C.
1. Birth of Vikramāditya.	3001	101
2. Coronation of Vikramāditya.	3020	82
3. Starting of Vikrama era when he visited Nepal. (See Nepalarājā Vamśāvali.)	3044	58 57
4. Deduction of Jyotirvid्धi Bharapa By Kālidāsa.	3068	33
5. Sent his court poet Mathru Gupta as king of Kāshmir which was included in Vikramāditya's empire. (See Rājatarangini)	3115	A.D.
6. Pandit Sree Krishna Misra's reference to Vikra- māditya in his astronomical treatise. (Jyo- tishphala Ratnāmala)	3115	14
7. Death of Vikramāditya.	3120	19

*LAST OF KINGS OF THE PANWĀR DYNASTY.*

No. Name of the kings	years reigned	Kali	Christian era B.C.
1. Pramara.	6	2710-2716	392-386
2. Mahamara	3	2716-2719	386-383
3. Devapai	3	2719-2722	383-380
4. Devaduta.	3	2722-2725	380-377
5. Defeated by Sakas he left Ujjain and had gone to Srisailam. Inefficient and nameless kings succeeded. Their names are not mentioned in the Puranas.	195	2725-2920	377-182
6. Gāndharvāsenā. (1st time)	50	2920-2970	182-132
7. Śākherāja, son of No. 6 (No. 6 went to forest for meditation)	30	2970-3000	132-102
No. 7 died issueless. Gāndhar- vāsenā returned from the forest and took up the Government again.	20	3000-3020	102- 82

	years reigned	Kali Era.	B.C. A.D.
8. Vikramāditya. (2nd son of Gand- harvāsenā born in 3001 Kali (i. e. 101 B. C.)	100	3020-3120	82- 19
	10	3120-3130	19- 29
9. Devabhakta.			
10. Nameless king or kings. (name not given in the Bh. Purāna.)	49	3130-3179	29- 78
	60	3179-3239	78-138
11. Śālivāhana.			
12. Salihotra.			
13. Śālivardhana.			
14. Schotra.			
15. Havirhotra.			
16. Indrapāla	500	3239-3739	138-638
17. Mālyavan.			
18. Sambhūmaraja.			
19. Bhaumaraja.			
20. Vathsaraja.	56	3739-3795	638-693
21. Bhojaraja			
22. Sambhudatta.			
23. Bindupala.			
24. Rajapala.	300	3795-4095	693-993
25. Mahinara.			
26. Semavarāma.			
27. Kāmavarma.			
28. Bhupiṇḍa or Virasimha			
29. Rangapāla.			
30. Kālpasimha.			
31. Gangasimha. (Issueless)	200	4095-4295	993-1193

(Vide Bhavishya Mahā Purāna, 3rd, 4th Kānda, 1st Chapter from 12 to 46 verses. Also Vide "Kings of Agni Vamśa" by the Author.)

The dynasty ended with the battle of Kucukshetra fought with Gori Mohamud. Along with this dynasty ended the four dynasties of Agni vamśa, except a few royal families of the Chalukya dynasty that established their rule in the South. The history of the Agni vamśa is narrated in 72 out of the 100 chapters in the Pratisarga parva of Bhavishya-Mahā-Purāna. Out of the 72 chapters, 44 are devoted for the history of Vikrama and Śālivāhana. It is a wonder that the history of these illustrious emperors of Agni vamśa was not touched at all by the western historians. The names of Prithvirāja, Jayachandra, Rāni Samyukta and Bhoja could not but be mentioned by them, but the history of the remaining persons of these dynasties was purposely withheld. What is worse, these historians began to assert that Vikrama and Śālivāhana were not historical persons at all, and they attributed their Eras to some nameless Saka Kings.

The Panwār dynasty in which Vikramāditya and Sālivāhana were born is the most important of the four Agnivamsas. Vikramāditya and Sālivāhana conquered the whole of Bharata from Himalayas to Cape Comorin became Emperors and established their Eras. Sālivāhana performed the Aswamedha sacrifice.

The situation of the country after Vikramāditya is described in the Bhavishya Mahā Purāna, 3-8-2-9 to 17 verses.

The gist of the slokas is given here.

After Vikramāditya reached Heaven, several (incompetent and nameless) kings ruled over the country. (From 19 to 78 A. D.)

Then, the empire of Vikramāditya was split up into 18 kingdoms. The limits of the empire were:—

Sindhu in the West; Setu in the South; Badri in the North; Kapilārashtra in the East.

The 18 Kingdoms formed were:—

1. Indraprastha. 2. Panchala. 3. Kurukshetra. 4. Kapilarashtra.
5. Antarvedi. 6. Vrajarashtra. 7. Ajmir. 8. Maru. (Rajaputana) 9. Ghurjara
10. Mahārashtra. 11. Dravida. 12. Kalinga. (It included Andhra Desa)
13. Avanti. 14. Udupam. 15. Vangadesa (Bengal). 16. Gaudadesa. 17. Magadha
18. Kosala.

There were several languages and religions in these kingdoms, each of which had a separate king. Under these circumstances, the Sakas and Mlechha tribes heard that the Aryadharma was decaying and crossing the Indus in large hordes attacked Aryadesa. They entered the country through the Himalayan and Indus regions and plundered these small kingdoms, killed the old, the infants and the women-folk and abducted many women. (Bhavishya 3-3-2-9 to 17 verses)

#### 10. SĀLIVĀHANA SAKA.

In those times, Emperor Sālivāhana, the great-grandson of Vikramāditya came to the ancestral throne of Ujjain. With a great army he proceeded against the Sakas, the Chinas, the Tartars, the Bahleckas, the Romans or Rāmatas and the deceitful Khorasanese and defeated them.

He took back treasures plundered by them, punished them and drove them out of the country in 3179 of Kali Era (i. e. 78 A. D.). The Great Emperor Sālivāhana demarcated the Aryasthāna, and the Mlechchasthāna, the river Sindhu being dividing line; the land to the east of the river being

called 'Sindhusthāna' and the land to the west of it being called Mlechchasthāna (Bhavishya 3-3-2-17- to 21 verses.)

The Sālivāhana Era started in the year Kali 3179 or 78th year of the Christian Era. Sālivāhana not only demarcated the Aryasthāna and Mlechchasthāna but also made arrangements for the prevention of the Mlechhas crossing the border of river Sindhu.

He performed the horse sacrifice and reached Heaven after ruling for sixty years. (78 to 138 A. D.) Bhavishya 3-3-2-33-3-41-23. Bhoja was the tenth King after Sālivāhana (i. e. 21st King of the Panwār line). He went on an expedition to the Northern countries up to Herat and conquered them. (Bhavishya 3-3-3-1 to 4.)

The western historians undoubtedly read the detailed history of the Agnivamsa in the Bhavishya Mahā Purāna and have taken from it short accounts of a few kings like Bhoja, Prithvi Rāja etc., and have incorporated them in their histories. It is a wonder that they have not given even the lists of the kings of the four dynasties—not even mentioned Vikramāditya and Sālivāhana, the most important emperors who founded their Eras that are still widely used in India. Further, these western scholars treated Vikramāditya and Sālivāhana as mythical persons. It is a pity that Indian scholars blindly follow their western masters and are unable to come out of the trap even after half a century of historical research. It is high time that our historians should open their eyes to the truths held out in the Purānas.

#### RULE OF THE AGNIVAMSA KINGS.

Gangasimha, the ruler belonging to the Panwār line of Vikramāditya and Sālivāhana, reigned in Kurukshetra at the end of the 12th century A. D. Kanouj was the capital of Antarvedi—Rashtra whose overlord was Jayachandra of the Chouhan dynasty, while Anangapāla of the Tomara dynasty ruled over Indraprasta. The members of the Agnivamsa were severally either Rāshtrapālas or Grāmapālas. The Agnivamsa dynasties gradually expanded and occupied nearly the whole of Bharata. They numbered six millions (sixty lakhs) in all the departments of civil and military administration. The boundaries of their empire were Kapilasthala in the East, Cape Comorin in the South, River Sindhu in the West, China in the North. All the members of the Agnivamsa scrupulously observed the ceremony of the Fire worship. They were the benefactors of the Cow and the Brahmin.

The general public of those times were conscious of their sense of duty (i. e. Swadharma) and acquitted themselves as in the times of Dvāparayuga. Every home was provided with plenty and did not suffer from want. There were temples in every village, and Soma sacrifices were performed through-

the Country. Even the Mlechhas of those times gave up their malpractices and observed Aryadharma." (Bhavishya Purana 3-3-4-4 to 10 verses).

To sum up, Vikramāditya and Salivāhana were born in the line of the Panwār dynasty as 8th and 11th rulers, became emperors and established their Eras in 57 B. C. and 78 A. D. respectively. This is the internal evidence found in the *Bhavishya Maha Purana*.

(2) *Jyotirvidābharata* by Kālidāsa.

Vikramāditya of the first century B. C.

It is a wonder that while there is definite evidence from ancient records regarding the date of Vikrama and Kālidāsa, historians have established wrong theories. *Jyotirvidābharata* is an astrological work. The great poet says that he was writing it to enhance the fame of Vikramāditya of the Paramara or Panwār Dynasty, his patron king. This work was commented upon by Bhavamuni in, Vikrama Samvat 1768 year or 1711 A. D. In sloka No. 4-89 of *Jyotirvidābharata*, Vikrama is mentioned as a great donor and a patron of scholars.

In sloka 10-109, Kālidāsa defines the much disputed word *Saka*. He says that whoever kills the *Sakas* in large numbers would be called a *Sakakāraka* i. e. the founder of an era and that he would be an emperor and a founder of the Era, ousting the previous era.

The poet further says that there were six Founders of Eras in Kaliyuga, namely 1. Yudhistira 2. Vikrama 3. Salivāhana 4. Vijayābhinanda 5. Emperor Nagārjuna 6. Bali (Jyot 10-110)

The length of the periods of these Eras is respectively as follows:—

(1) In Kali 3044. (2) 135. (3) 18,000. (4) 10,000. (5) 4,00,000. (6) 821

With regard to Yudhistira *Saka*, it should be remembered that 3044 does not include the 36 year's rule of Yudhistira in Dwāpara Yuga. (i.e. 36 years in Dwāpara + 3044 in Kali total 3080 from the Mahābhārata War.) When we add up the figures given above, we get the total figure of 4,32,000 which is exactly the duration of Kaliyuga. (Jyot. 10-111)

The capitals of the above mentioned Emperors who were Era founders in Kali are mentioned in 10-112, 113 slokas.

*Emperor and Era Founder*

	<i>Capital</i>
Yudhistira	Hastinapura.
Vikrama	Ujjain.
Salivāhana	Dhara on the Salera hills.
Vijayābhinanda	Chitrakuta.
Nagārjuna.	Rohitaka.
Bali	Bhrigukachcha.

In his commentary on the sloka 10-113, the commentator gives some particulars of the Dynasties of these Emperors from other books.

Yudhistira was born of the Lunar family, Vikrama of the Paramara (or Panwār) family, Salivāhana of the same family, Vijayābhinanda of Gohilla family, Nagārjuna of Sisodara family, Bali of the family of the Avatar Kalki (at the end of Kaliyuga).

Thereafter begins the Kritayuga of the 29th Mahāyuga. Then, there will be kings of the Solar Dynasty. (Jyot. 10-113).

From the 43rd sloka in the 17th chapter, the following particulars are known about Vikrama. 1. He constructed several temples. 2. He established an Era (*Āptasakah*) after driving away the *Sakas*. He established several Deities according to the Vedic ritual. (Jyot. 17-43).

The poet says that as Vikrama observed and made others observe the Varṣa-Dharma in entirety, there was full-blown prosperity and that others who took up "Neeti" for a limited purpose would get only the fruit to that limited extent. (Jyot. 20-45)

The following countries are said to have been included in his Empire. The people of these countries are said to sing the praise of Vikrama for protecting the Varṣa-Dharma in his empire.

Kambhoja, Gauda, Andhra, Malava, Anarta, Saurashtra, Gurjara etc.

From the Rājarājagiri and Nepal Rājavamsācāli, it is known that Vikrama ruled over Kashmir and Nepal. Thus it is clear that the whole of India was brought under the empire of Vikrama. (Jyot. 20-46).

This work *Jyotirvidābharata*, says Kālidāsa, began to be written in the month Vysakha of 3068 Kali era (or 33 B. C.) and was completed in the month of Kārtika of the same year. This is the clearest evidence of the contemporaneity of Kālidāsa and Vikrama in the first century before Christ. At the end of the several chapters, Kālidāsa extols Vikramāditya to whom the work is dedicated. In the beginning of the 22nd chapter, Kālidāsa described, to some extent, the Emperor Vikrama and in the 6th sloka he says that this book of 22nd chapters and 1471 slokas is written with the purpose of invoking good to Vikramāditya the Emperor of Bharat.

In the sloka 22-1, Kālidāsa mentions one important trait of Vikramāditya. He uses the adjective "Abhiprajānandakara," to Emperor Vikramāditya which means "he who pleases the people devoted to him." (Jyot. 22-1).

In the 7th sloka of Chapter 22, Kālidāsa gives some particulars of Vikrama's empire, which are as follows:

1. It is extended over the whole of the Bharata varsha of 180 Big Jyotisha yojanas (1800 miles) in length and breadth (1 Big Yogana = 9 5/6 English miles.)

2. The Bharata-Varsha shines forth with the culture of the Vedas and Dharma Sastras. This book is dedicated for the good of Vikramāditya, the Emperor of Mālwa, by me (Kālidāsa). (Jyot. 22-7)

In the 8th and 9th slokas of Chapter 22, Kālidāsa gives a list of poets and pundits adorning the court of Vikrama as follows:—

1. Lanku. 2. Vararuchi. 3. Mani. 4. Angudatta. 5. Tishnu. 6. Trilochana. 7. Hari (Hariswamy) the commentator of Sukla Yajurveda, and the head of the departments of Dana and Dharma) Danādhyaksha and Dharmādhyaksha. 8. Ghatakarpura. 9. Amarasimha. 10. Satyacharya. 11. Varahamihira. 12. Srutasena. 13. Bādarāyana. 14. Manittha. 15. Kumāra Simha and astrologers like 16. Myself (Kālidāsa) and others. (Jyot. 22-8, 2.)

In his commentary on sloka 9 of Chapter 12, the commentator quotes the following famous slokas, which perhaps have come down traditionally. The slokas say: "Even a Sanyasi, desirous of seeing Vikrama, is prevented by the door-keeper. But he, who has four slokas in his hand, may freely pass through the gate. May he be given 10 lakhs of coins and 14 Sāsanas of gifts." A poet humorously says to Vikrama like this. "O King! Saraswati resides in your mouth and Lakshmi in your hand. Yet, why is your Fame angry? For, she is wandering in other countries. Scholars praise you as a donor of everything at all times. It is false praise, because your enemies are never given the back, (you never turn back in the battle field) and others' wives are not given your heart (chest) (Jyot. 22-9 commentary)

In 22-10 Kālidāsa mentions the nine Gems of scholars adorning the court of Vikrama, viz. 1. Dhanvantari. 2. Kshapanaka. 3. Amarasimha. 4. Sanku 5. Vetalabhatta. 6. Ghatakarpura. 7. Kālidāsa. 8. Varahamihira. and 9. Vararuchi (Jyot. 22-10)

In 22-11 Kālidāsa gives a further account of the court of Vikrama.

There were 800 Vassal kings, one crore of good Soldiers, 16 great scholars, 16 Astrologers, 16 efficient Doctors, 16 Bhattacharyas and 16 Dhadhis, and 16 scholars of Vedic lore; Vikrama sitting on his throne was illuminated by these scholarly courtiers. (Jyot. 23-11)

In 22-12, the following particulars are given about the army of Vikramāditya:—

His army continuously spread over 18 yojanas (small Jyotisha yojanas. One small jyotisha yojana is equal to 4 11/12 English miles) and consisted of 1. Three crores of soldiers. 2. Ten crores of various kinds of vehicles. 3. 24,300 elephants. 4. Thousands of Horses. 5. 4,00,000 (four lakhs) of ships.

This was the army that accompanied him in his expeditions. In this respect, there was no emperor to be compared to Vikrama in those days. states Kālidāsa. (Jyot. 22-12)

Sloka 13 of the 22nd chapter states that Vikrama annihilated innumerable Sākas (Mlechchha Kshatriyas) and established the Era. Every day he made gifts of the Pearls, Jems, Gold, Cows, Horses, Elephants, Etc. to the four castes. Hence, he was called Suvarṇīnā. (Jyot. 22-13).

In Sloka. 14 he states that Vikrama conquered the following countries also: 1. Dravida. 2. Lāta. 3. Vanga. (Bengal) 4. Gauda. 5. Gurjara 6. Dhāra 7. Kāmbhoja. (Jyot. 22-14)

Sloka 15 of 22 states that Vikrama captured the fortresses of kings and after humiliating them returned their fortresses to them. In prosperity he was 'Indra'; in 'Gambhīra' he was the 'Ocean'; in 'Charitableness', he was 'Kolpatrīksha'; in beauty, he was 'Cupid'; in supporting the world, he was the Meru. He was a moon to the lotuses of wicked persons (he was a terror to the wicked). (Jyot. 22-15.)

Sloka 16 of ch. 22. states that Ujjayani, the capital of Vikrama gives salvation to the inhabitants on account of the presence of Lord "Siva in the name of 'Makākala.' (Jyot. 22-16)

In sloka 17 he states that Vikrama of irresistible valour defeated the Saka king of the Province Rūmā (Rūmaka in the North-west India), brought him to Ujjain, took him round the city as a captive and released him. (sloka No. 22-17 Jyot.)

In sloka 18 he states that while Vikrama was ruling with Avanti (Ujjain) as capital, all the people were prosperous and happy and everywhere the Vedic Dharma prevailed. (Jyot. 22-18)

In slokas 19 and 20, he states thus: "In the court of Vikrama, I, Kālidāsa was the friend of the king, while there were many poets and scholars like Sanku and astrologers like Varahamihira. I (Kālidāsa) wrote three Kāvyas of which the first was Raghuvamśa, a treatise on Vedic ritual and Jyotirvidābharana. (Jyot. 22-19, 20)

Kālidāsa mentions the following verse (22-21) in which he gives the date, Kali 3068 (i. e. 33 B. C.) as the time of the composition of his book Jyotirvidābharana which was dedicated to the emperor Vikramāditya. This serves as a piece of contemporary evidence to show that Vikramāditya was a historical personage of the 1st century B. C.

"३६ रुद्रविद्यावृद्धं वृद्धं वृद्धं वृद्धं (3068 Kali)  
३६ रुद्रविद्यावृद्धं वृद्धं वृद्धं वृद्धं (22-21)

"Varahā sindhuradarsanāmbara gupāryātē kalassamitē (3068 Kali)-  
Māsa Mādhava Samajikācha Vihito Gramdhakriyopakramah." (22-21)

The beginning of the Vikrama era took place in Kali 3044 = 58-57 B.C. and the Composition of *Jyotiśritidākharāga* by Kālidāsa in Kali 3068 = 33 B.C.

3068—3044 = 24 Vikramasamvat is the date of Jyotirvidabharata i. e. B. C. 57—24 = 33 B. C., and the commencement of composition of the book is in the month of *Vyākha* and of closing it in *Kārtika*.

### 3. *Justicia phala* Retznamala.

(By Sree Krishna Misra.)

Pandit Sri Krishna Misra, one of the poets adorning the court of Vikramāditya of the 1st century B.C. is the author of the astronomical treatise *Jyotiṣkaphala Ratnamāla*. In the very first chapter of the book, he gives his benediction to his Emperor as follows :—

"Sree Vikramärko jagatīthaleśmin Jyānmanuprakhya yaśā narendrah  
Pupoghayah Koti suvarṇapatho Mām sabamdhavam septati Vatesrāni." (1 10.)

*Meaning:* "May the emperor Vikramāditya, whose fame equals that of the Manus, live long with conquest—he having maintained me along with all my relatives bestowing on me ten million gold pieces during the past 70 years." (1-10).

“Athrādhyāya dvāthrimśatgrandhamithirdvi sahasram  
Nānā vrutthibha vichitram kurmasri Vikramārka Nṛpakīrthyai.” (1-11)

Meaning: "This book consisting of two thousand poems of various and diverse charming metres, comprising of thirty two chapters, is written to embellish the renown and reputation of the Emperor Vikramärka." (1-11)

From this, it is clear that the Emperor Vikramāditya reigned for a period much longer than 70 years. The coronation of Emperor Vikramāditya did not occur in 57 B. C., as Buhler in his writings alleged on the basis of his own conjectures. All Indian authorities accept, the date B.C. 57 as the year of the inauguration of his Era (named after him), and not the year of his coronation. According to the *Bharishya Purāna*, the year of his coronation is Kali 3020 or B. C. 82. That he proceeded to Nepal in Kali 3044 (B. C. 58-57) and there inaugurated his era, as stated in the *Nepala Rāja Vamsasāhita* (Ind. Ant. Vol. XIII, pages 411 ff.) is indisputably correct as it is supported by many authorities.

From the above statement of a contemporary author, it is clear that Vikramāditya reigned for more than seventy years. He actually reigned for 100 years and lived for 120 years as mentioned in *Bhavisitya Purana* (3-4-1-22).

#### 4. *Nepala Rāja Vamsāvalī.*

Vikramāditya was crowned King of Ujjain in Kali 3020 or 82 B. C. It took 24 years to subjugate several independent small principalities in order to consolidate a strong empire and form a federal centre over which he could be the overlord. The last prince to join his empire was 'Amsuvarman', the king of Nepal. Vikramāditya having gone to Nepal in person in Kali 3044 or 57 B. C. was welcomed by the king who agreed to join the empire. Nepal being the place which finalised the amalgamation of all the federal units of Vikrama's empire, he started his Era in Nepal from that year namely Kali 3044 or 58-57 B. C. and this fact is stated in the history of Nepal 'Rājavamsāvali'. (Vide *Ind. Ant.* Vol. XIII. P. 411 ff)

The Period of Amsuvarman is Kali 3000-3068 (i.e. 101-33 B.C.) Period of Vikram's reign is Kali 3020-3120 (i.e. 52-19 A. D.) Establishment of Vikrama Era is Kali 3044—or 58-57 B. C.

### 5. Rajatarangini

(History of Kashmir Kings)

The *Rajatarangini* has provided material evidence on this issue by narrating the course of succession of the then Kashmir dynasty. It is stated that the king "Hiranya" died issueless in 3115 Kali or 14 A. D. and the minister reported the matter to the emperor Vikramāditya of Ujjain requesting that a successor may be nominated. Kalhana, the author, describes at length the course of procedure followed by the emperor. It seems that the emperor contemplated for a whole night as to who should be the proper person to sit on the throne of Kashmir and finally pitched his mind upon Māthrugupta, the learned poet and administrator, as the right candidate. Without however, disclosing the fact to Māthrugupta, he despatched messengers to the ministers of Kashmir and at the same time gave a sealed Order to Māthrugupta addressed to the ministers of Kashmir, enjoining him to deliver it to the ministers without breaking open the sealed order. Māthrugupta fulfilled the emperor's injunction. The ministers having opened the order questioned Māthrugupta if the person named in the order was himself. Māthrugupta having replied in the affirmative, he was acclaimed with jubilations as the king of Kashmir and enthroned forthwith. Kalhana's verses are translated thus:—

"Thathrāṅghasyejayin yam Śrīmān Harṣa parūpādīḥ  
Ekachchatra śchakravarti Vikramāditya ityabhijt." (Rājataranginī 2-125)



Sciences and Learning, Professor of Poets or Poet Laureate, the Goddess of the Muses) in the court of Vikramāditya the king of Avanti, by name *Hari Svāmy*" was written this commentary or *Bhāṣya* to "Satapadha Brāhmaṇa. One or two or three of the above Poems which contain the above substance were attached to the end of every chapter, as follows:—

1. Satapadha	Brāhmaṇa, 1, kānda, 7th chapter, 4	Brāhmaṇa has 1st 2 slokas
2. "	" 1, 8th	1 last 2 slokas
3. "	1, 8	2nd sloka only
4. "	1, 8	1st two slokas
5. "	1, 9	2nd sloka only
6. "	1, 9	Do.
7. "	1, 9	3 slokas.
8. "	4, 7, 8, 9 chapters	Do. at the end

1. ఇంక్రిప్యూట్యూన్ విభాగ కమింట్స్ లార్జ్ పరస్యూట్స్ లాం శ్రీకృష్ణమాం  
ప్రైవేట్ మాప్పుండించు రిఫర్మ్స్ లాంగ్ ర్మ్స్ ల్యాం క్రిమింట్ లాం  
సంస్కరించుయుచు విం ||

2. ఏం క్షేత్ర కాకం పర్యాయంలోకి వాయిదాలోకి స్వాచ్ఛ పోల్చాల్సి గొల్తు  
ప్రభుత్వ ప్రమాదారణ ప్రాచీన కూర్మాశిల పద్మాలం పద్మాల ప్రమాదార  
శిల వాగచ్ఛాయాలు; మూడు వాగ్మిష్టాలుడై లోధిధాశంపి మేల్తు  
ప్రభుత్వ ప్రమాదారణ లైపి విషి వ్యాపారాలై దుర్మాంగ్లము  
శిల ఉపాధిష్టాలు వాగ్మిష్టాలు ప్రాచీన ప్రమాదారణ, ప్రమాదార  
శిల ఉపాధిష్టాలు ప్రమాదారణ, ప్రమాదారణ, ప్రమాదారణ

3. అస్యుడు అస్యునియు పార్ట్ ప్రైవేట్ లిమిటెడ్ “అస్యునియు లిఫ్ట్ కమ్పెనీ” అస్యునియు, ఇస్ట్రిక్చన్స్ ప్యాకెట్: అస్యునియు లిఫ్ట్ కమ్పెనీ అస్యునియు లిఫ్ట్ కమ్పెనీ 1995 అస్యునియు ప్రైవేట్ లిఫ్ట్ కమ్పెనీ ద్వారా అస్యునియు లిఫ్ట్ కమ్పెనీ”.

4. కొమ్మల కాటిక వాటాల ఇట్లు వాటాలు: ద్వారా దోష క్రింద  
చూసి వాటించుటకు క్రింద దోషాలు:

1. “*Hri Sri Sarvavidyānidhāna Kavindrāchārya Sarasvatinām  
Sri Hari Svaminām krutaīj Mādhyamdinīya Sata padha Brāhmaṇa  
Bhāshya pradhame Hariyāṇa kānde navamō dhyāyassamāptah.*”

The author of the preface states:

2. विजाच्छ्वलकानाम् पर्यालोचनेनायम् हरि स्वामि पराशरा गोत्र-  
द्विष्टवास्त्रः पुष्करार्णा ब्रह्मनाम् कुलावताम् एस्यावस्तु पुष्करा क्षेत्रा

vāsinga Nāgasvāmināḥ Sūnūḥ Sa cha. Ujjainyaparābhidhā vanti kshetrya-madhuṣhyā \*Mahārājasya Sri Vikramārkasya Dharmādhyakshapadam Dānādhyakṣha padam chādhishtā Mādhyamādina Satapadha Brāhmaṇe, Srutyardha vivrutib, Ityākhyam Bhāṣhya Makarot" 3. Asyacha Sarva Vidyāpāradṛugtva nidaś'akam, "Sarva Vidyā Nidhāna Kavijmṛāchārya Sarasvatī" ityupāndamāpyāśit Āyameha Vikramārkasya Samayē-rdhā-ditah pūrvam 1995 varṣhāt prāgīmam bhūṣhayāmāsa.

4. Srikrishna Nāsikavāsavāce ityupāhvibhāva; dīkṣātilaka Srīmadappa  
Sāstri Sūnūhā Sridhara Sarmā

The commentary of Hariswamy is available from 8th kānda, 4 chapter, 2 Brahmapa to the end of the Kānda to 8 Chapter, and to 12 and 13 Kāndas. Prof. Weber, in 1855 A.D. printed in Berlin "Satapadha Brāhmaṇa with Hari Swamy's and Dviveda Ganga's Bhāṣyams;" but he omitted in his Edition the Verses contained in Hari Swamy's commentary (the Verses) which commemorate the praise of Vikramārka.

## 10. PROLEM'S ANCIENT INDIA. (By Mr. Cridge page 154)

Ozene:—This is transliteration of Ujjaini, the Sankrit name of the old and famous city of Avanti, still called Ujjain. It was the capital of the celebrated Vikramāditya, who, having expelled the Scythians and thereafter established his power over the greater part of India, restored the Hindu monarchy to its ancient splendour. It was one of the seven sacred cities of the Hindus, and the first Meridian of their astronomers.

11. MAHĀVĀSĀ (Quoted by Mr. Criddle in Ptolemy's *Anc. India*-pp. 154, 155)

We learn from the *Mahavamsa* that (about B. C. 95) a certain Buddhist high priest took with him 40,000 disciples from the Dakkhinagiri temple in Ujjain to Ceylon to assist him in laying foundation stone of the great Dagoba at Anurādhapura. Half a century later than this is the date of the expulsion of the Scythians by Vikramāditya, which forms the Era in Indian Chronology called Samvat (57 B. C.).

12. Ch. Payne MEMOIR OF CENTRAL INDIA. pp. 7, & 8.

"During the period that Dhunji's family held Mâlwa we find no particular mention of it until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the sovereign of Delhi (i. e. Magadha Emperor). From this time we lose all trace of the kingdom of Mâlwa until our own era, when *Vikramaditya* a prince whom all *Hindu* authors agree in describing as the Patron of learning and the arts, obtained the Sovereignty."

13. ESOTERIC BUDDHISM.

Mr. A. P. Sinnet in his *Esoteric Buddhism* (VIII Ed. in 1903 1 Ed. in 1883—p.185) wrote that *Vikramāditya* lived in 80 B. C.

The theory that Vikramāditya was a mythical person was not yet born then. It was only a later day invention.

14. SIR WILLIAM JONES' WORKS VOL. IV. pp. 36 to 46.

Sir William Jones, (1773 A. D.) the pioneer in the historical field never doubted the historicity of Vikramāditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories.

By the time of Jones (1773 A. D.), the name of Vikramāditya was still green in the memory of the Indians and everywhere Jones heard accounts of the illustrious Emperor. The *Panchāngas* (Almanacs) were mentioning his name and Era, year after year. The necessity to deny the historicity of Vikramāditya (to shield his wrong theory) never struck him. This was an after-thought of the later W. scholars of the second half of the 12th century.

In view of the above authorities we arrive at the conclusion that Vikramāditya and Sālivāhana lived in 57 B. C. and 78 A. D. respectively. Both of them being historical personages, it is expected that authors of modern history will verify the facts and amend their erroneous statements about these Era founders.

SUMMARY OF THE ABOVE DISCUSSION.

The *Bhavishya Purāna* narrates in detail the history of India from 392 B. C. (2710 Kali Era), the beginning of the Panwār Dynasty, (in which Vikramāditya was born) to 1193 A. D. when Mahamud Ghor invaded India. The Paramara Dynasty is the most important of the four Agnivāsinas; 1. Paramara or Praimara dynasty. 2. Chahāni or Chayahāni or Tomara dynasty. 3. Sukla (or Bhindaka) or Chālukya dynasty, of which the eastern and western Chālukyas are branches. 4. Parihāra or Pratihāra dynasty.

The *Bhavishya Purāna* gives in detail the date of Birth and coronation as also the date of death, the period of reign, in the Kali Era of Vikramārka.

2. The *Jyotirvidābharata*, gives a list of the Poets and Pandits in Vikramārka's court, and also of the countries concerned. It describes the valour and splendor of Vikramā and his armies and gives some more account of Vikramā. According to this book Vikramā established the era in 3044 (57 B. C.) and the *Jyotirvidā-bharata* written in 8068 Kali (33 B. C.).

3. It is evident that Vikramā ruled for more than 70 years because the Author of *Jyotishphala Ratnamala* says that Vikramā supported him and his relatives for seventy years.

4. Kālidāsa in his *Jyotiśrīda-Bharata* mentions Hari (Hariswamy) as his contemporary. Hariswamy in his *Bhāskṛya on Satapatha Brahmana* says that he was in charge of Dāpa and Dhārma in the court of Vikramā.

5. The *Nepal Rāja Vamsāntali* says that Vikramā visited Nepal and established there Vikramā-saka during the reign of Amsuvarma. (Indian Ant. Vol. VI, p. 411, ff)

6. The following Particulars are known from Kalhana's *Rajatarangini*:

The king of Ujjain was the supreme Emperor of Bharat; there was anarchy in Kashmir in 14 A. D., and the ministers there requested the Emperor to provide them with a proper king; the Emperor sent Mathru-gupta who ruled for five years; on hearing that Vikramā died in 19 A. D., Mathru-gupta abdicated the throne.

7. Ptolemy writes that Vikramā, the founder of an Era (57 B. C.) lived in the beginning of the 1st century A. D.

8. In the *Mahāvamsā*, (a Buddhist chronicle) it is stated that Vikramā lived in 3044 Kali (57 B. C.)

9. Sir William Jones and C. H. Payne clearly said that Vikramā was a great Emperor with several vassal kings under him.

10. Traditional stories about Vikramā, the unbroken bringing over of the years of Vikramā Era is *Panchāṅga*, year after year, books like *Siddhānta Siromani*, all these are clear about the Vikramā Era, the birth and death of Vikramā and also several other particulars about Vikramā. While such a mass of evidence is there to show that Vikramā lived just before and after the Christian era, it is nothing short of out-rage on our sense of history, on the part of any body, to deny the historicity of Vikramā.

11. CHRISTIAN ERA.

The Christian Era commenced on 1st Jan. in the middle of the 4th year of the 194th Olympiad and 753rd year of the Building of Rome, and in 4714 of the Julian period. The Era was invented by a monk named Dionysus Exiguus about 532 A. D. It was introduced in the 6th century A. D. and ordered to be used by Bishops and by the council of Chelsga in 816, but was not generally employed for several centuries. Charless III of Germany was the first who added 'in the year of our Lord' to his regnal year 879 A. D. It was held that Christ was probably born in the year 4 or 5 A. D.

THE SECRET OF CHRISTIAN ERA.

The reckoning of the Christian Era is with reference to the birth and death of Christ. B. C. refers to the period before the birth of Christ. A. D. refers to the period posterior to Christ. What about the intervening period between the birth and death of Christ? Christ lived for 33 years. Let us take an example. From 100 B. C. to 100 A. D., 200 years have passed according to our present calculation. Are we not to add 33 years which is the life time of Christ?

In support of this anomalous calculation, Haiden Smith has the following to say—"Anno Domini A. D. The year of our lord of grace, of the incarnation, of the circumcision, and of the crucification. The Christian Era commenced on 1 Jan. in the middle of the 4th year of the 19th Olympiad and 753rd year of the Building of Rome, and in 4714 of the Julian period. The era was invented by a monk Dionysius Exiguus about 532 A. D. It was introduced in the 6th century A. D. and ordered to be used by Bishops and by the council of Chelsea in 815, but was not generally employed for several centuries. Charles III of Germany was the first who added 'in the year of our Lord' to his reign (879 A. D.) It was held that Christ was probably born in the year 4 or 5 A. D."

From this, it appears that the birth, the circumcision and crucification of Christ occurred in the same year. In the year 1849 A. D. a council of the Christian fathers was held at Rome for the purpose of determining the Biblical age of creation and the beginning of the Christian Era. Usher, an Archbishop was the President of the conference. The Christian Fathers after protracted deliberations, arrived at the conclusion that 404 B. C. was the year in which God had created the earth, the stars, the planets and human beings. Regarding the beginning of the Christian Era, Usher arrived at the following conclusion:—"Systems of Chronology differ with regard to the year of the crucifixion of the Saviour, some placing it in A. D. 30 and others in A. D. 33." This stands against the theory of Haiden Smith. It thus appears that the significance of B. C. and A. D. has never been explained satisfactorily.

A Christian monk (Dionysus Exiguus) who lived in the 6th century A. D. suggested, in the year 532 A. D., that Christ must have been born or dead 532 years before and this he did purely out of his imagination.

It is unwise to discard the Kali Era which is based on scientific facts like the movements of the planets, and give credence to the uncertain calculations of the Christian Era.

#### OTHER ERAS

1. Alexandrian Era, in	B. C. 29-5502
2. Constantinople Era	" 1-9-5508
3. Era of Antioch	" 1-9-5492
4. Julian Era	" 1-4-4714
5. Jewish Era,	" 7-10-376

To these Eras which were founded in the Years noted against them, year after year the progress has been noted in the respective calenders. Likewise the Indians started the Kali Era 551 years back (from 1951 A.D.) and ever since have been noting in their calenders year after year the progress of the Era.